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Consciousness and Its Purpose

Books by Aura May Hollen

Poems

FLOWERS OF THOUGHT

SONGS OF THE SOUL

THE VINTAGE

Prose

LEAVES FROM THE TREE OF LIFE

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Consciousness
and
Its Purpose
by
Aura May Hollen

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TABLE OF CONTENTS

Part One

CONSCIOUSNESS AND ITS PURPOSE

Consciousness Defined	11
Consciousness: Its Functioning Power	14
Consciousness: What Level	17
Consciousness of the Desire World	20
Consciousness of the Immortal Conception	22
The Power of Thought on Consciousness	25
Fundamental Principle	28
Transcendental Longing	29
Self-Revelation	31
Progress	33
The Symbol	35
Intuitional Dogma	37
Consciousness of Etherealization	38
Debenture of Thought	40
The Science of Mental Healing	42
The Intelligentsia	44
Adversity	46
Heredity	48
The Essence of Spirituality	50
Subterfuge	52
Self-Castigation	54
Immortality	56
The Garden of Thought	57
Conscious Thought	59
Persistency	61
The Dilettante	62
Transcendental Consciousness	63
Relation of Thought to Mind	66
Tangibility	68
Illusion	69
Lethargy of Purpose	70

TABLE OF CONTENTS

Elementary Knowledge	71
Thought Supply	73
Subterranean Channels	75
A General Survey of Literature	77
Reminiscent Thought	79
The Essence of Desire	80
Meditation	81
The Solar System	82
Fame	84
Occultism	85
Ancient Philosophy	86
Pedantry	88
Ecclesiastical Dictum	89
Spirituality	90
Irresponsibility	91
Intuitional Perception	92
The Inner Source	93

Part Two

HYPOTHESIS OF THE UNIVERSAL MIND

Relativity of Thought	97
Truth	101
Segregation of Ideas	103
Hypothesis of Matter	106
Intrinsic Value	108
The Universal Principle	111
Proof of Continuity of Life	113
Doctrine of Reincarnative Law	116
Desire	118
Subjective Talent	121
Cosmic Radiation	124
Electrotherapy	126

TABLE OF CONTENTS

Nature	128
Exponents of Love	130
Manifestation of Power	132
Inaccuracy of Thought	134
Prophets and Sages	136
Feudal Antipathies	138
Obsession and the Reason Therefor	140
Deduction of Materialistic Mind	142
Predestination	144
Subjection of Mind	146
Subjectivity of Matter	148
The Alliance of Creeds	150
Greek Mythology	152
Cause of Fatigue	154
Relaxation	156
The Need of Humanity	157
Morality	159
Immortality	161
The Moral Obligation	163
Greed	165
The Mind Which Doubts	167
Instinctive Faith	169
Evolution Versus Involution	171
Celestial Accord	172
Relativity	175
The Science of Thought	177
Inspiration	179
The Genesis of Life	180
Incipient Thought	181
Wisdom	184
Birthright	185
Hyperbole	187
Elementary Law	189

TABLE OF CONTENTS

Astronomical Deduction	190
The Analysis of Power	192
Controversial Problems	193

Part Three

ILLUMINATION

The Process of Enlightenment	199
Relativity of Thought to Matter	202
Hypothesis of Suggestion	205
The Consciousness	207
Subordination	209
Insomnia	210
The Problem	212
Transgression	215
Spiritual Interpretation	217
Immunity	219
Adolescence	220
Puberty	222
Maturity	224
Introspective Thought	226
Pulchritude	228
Perceptive Ability	229
The Fear Complex	231
The Indissoluble Tie	233
What Constitutes Love	235
The Effect of Hatred	237
The Source of the Emotional Power	239
Rhapsody	240
Superficiality	242
Relative Conclusion	244

Part One

CONSCIOUSNESS AND ITS PURPOSE

Embedded within the consciousness lie
the dregs of our failures and the jewels
of our victories.

Part One

CONSCIOUSNESS AND ITS PURPOSE

CONSCIOUSNESS DEFINED

Consciousness is that upon which thought leaves its indelible imprint. It may trace a design of surpassing beauty, embellished with jewels of rare value; or it may leave a wierd imprint, corroding the surface, revealing the depths of degradation. Whatever is the thought recorded, it must of necessity be eradicated unless it is that which is in harmony with the essence of natural law.

By natural law I mean the law of harmony to which Nature is attuned. And that which permeates Nature is the vibration of love, which emanates from the source of Infinite Mind. Who can doubt that in this supreme force lies the power for the motivation of all life upon the physical plane?

Within the human love-tie is that which designates the attraction of one soul for another. It is that which dominates motherhood, the all-protective instinct through which the offspring is guarded. And all through the animal kingdom is the love-desire manifest. Reciprocal, when magnetic attraction is sufficiently strong to produce the sex urge, propagation is the result; and the great force which produces and dominates all is that which functions within the law of harmony.

Returning to the consciousness: of what necessity is that upon which is recorded each fleeting thought?

Of vital necessity — for without it memory would lie dormant and the mind would be as a barren field, with naught to animate it.

The very heart of creation finds its origin within the consciousness, for when soul first enters the physical existence with the acquisition of mind it must of necessity acquire that within which to store the accumulation of its varied experience. Scanning the subconscious, as the laity prefer to designate this complement to mind, we find in its incipient stage an undeveloped substance, delicate and ethereal in texture, its intangibility emphasized by the lack of stability with which it receives the imprint of thought, which at this period of development functions on a low plane of intelligence. It must of necessity be thus. For the undeveloped soul lacks the initiative which experience provides.

Until initiative permeates desire the momentum of thought is not attained, but rather does it function feebly, the inertia of somnolescence still permeating its substance. It is thus consciousness provides the wherewithal for effort, recording each impression as mind responds to the urge of soul, which is motivated by the spark of spirit within.

From time to time greater impetus is given to soul as Spirit provides the incentive, spurring soul to renewed effort. Within each existence has mind the power to refresh memory with that which lies within its inner chamber. But when that existence draws to its close, to be followed by a transient repose upon a plane of somnolescence, there to review in thought the cause and effect of the experience gained, it is to the consciousness that it must turn, delving within its accumulated store and dissecting with the keen blade of conscience the contents thereof.

In each existence lies the possibility of progress and within each reincarnation soul attains a greater capacity for knowledge. Whether this be an accumulation which enriches mind, or whether the reverse takes place, depends upon the power of Reason to dominate desire, which in turn gives acquiescence to purpose.

Purpose is the objective point of evolution. It is the nucleus of effort and provides stimulus to thought. Who that thinks but knows for a certainty that there is a continuity of life upon a higher and more extensive plane of consciousness? The seasons each succeeding another refutes the suggestion of a termination of life. Rather does it bring conviction. For with each spring does not the vegetative kingdom produce a further proof of progress? Does not the mighty oak exhibit a breadth and height proportionate with progress? Does not the perennial give proof of a life which has remained dormant only to blaze forth with renewed vigor, in the evolutionary process of Nature? Does not Time rotate upon the axis of Eternity with the same certainty of purpose? Does not the ocean tide denote an ever-recurrent force?

Why then should the physical vehicle of man prove the great exception? Rather is the mortal the ultimate example of hibernative life. For it is within evolution that the soul progresses on to the perfection denied any other of the species of propagative phenomena.

Purpose therefore is a manifestation of divine ordinance and all creation is subservient to this great and omnipotent force. Here the objector interpolates the query: whence comes the consciousness?

Turning to the law of physics, I question: whence comes the solar system which orbits within the terminal of divine conception? And herein is an exam-

ple of turpitude. For none can deny the existence of that vast system which provides the nucleus of astronomical calculation. And yet scientific mind fails to provide an authentic deduction from its incipient creation.

To define consciousness as the invisible and intangible fabric which experience weaves with the thread of thought is to demonstrate that which is an existent fact.

CONSCIOUSNESS: ITS FUNCTIONING POWER

To thought do we turn as that which registers upon the consciousness the imprint of experience.

Threading its way through the intricate maze of evolution, the soul, impelled by Spirit, responds to the urge thereof and seeks that with which to satisfy desire. Without desire effort would be non-existent and incentive would remain undeveloped. Initiative too would be an unknown quantity. But combined they produce effort, which is to progress as is the grease to the axle of the cart. It provides the momentum which insures movement. Eliminate the oil from the wheel of progress and it would be incapable of movement, clogged by the accumulated resistance of impeded effort. Therefore, within effort must initiative play an active part.

Let us demonstrate thus. Soul, animated by Spirit, thrusts upon mind an idea of superlative value. Mind accepts with the acquiescence of trained obedience and proceeds to embellish in thought that which soul has propounded for its enlightenment. This idea may be worked over by the process of thought into a tangible form and it may thus find expression through the medium of brain, which controls the nerve-centers of speech and action. What is the result? The mass of

humanity who contact this idea in a printed or mechanical form designate it as that which originated within the mind of its author. But they have failed to take cognizance of the intricate manner in which it evolves from the incipient state to its completed form.

Tracing it back to its original inception, we find within mind the receptivity through which was it possible for this idea in its crude or unfinished form to be implanted therein, from that vast region known as the Plane of Creative Thought. Through the medium of thought-transmission was this feat accomplished as is the case with all that partakes of creative effort. Strange that the average mind accepts without question the creative impulse and apportions it as that which finds its birth within the confines of its limitative field. Why then did the impulse not materialize until the psychological moment demonstrated? Because the mind, until this crucial moment, was not ripe for its inception therein.

Just as the seed must be implanted within the ground at the exact time Nature designates, so must the mind be fertilized by the dregs of experience to prepare the soil for the implantation of creative impulse by Infinite Mind.

To compare the vegetable kingdom to the fertile field of thought is to better understand its functioning power. A barren soil may, after sufficient labor is expended thereon, be made a productive garden. But what a wealth of labor is necessary for this achievement! First, the rocks and debris which impede progress must be removed. (Compare the vices and indulgencies of the human to the debris.) Then, the soil must be tilled and refined, making it susceptible to the implantation of the ego of the grain or plant. (Liken

mind here to the process through which sorrow refines the nature, extracting the dross and eliminating false values, giving a true conception of life, viewed from a plane of greater understanding.) Finally, the moisture is applied to provide the implanted seed with irrigative solace.

Thus does Infinite Mind apply through the love current the vibration which attunes the receptive soul to the Realm of Creative Thought, as natural a process as that involved in the culture provided for the seed-ego within the soil of the geographical terra firma.

Thought then is that which animates mind, which registers its import upon the consciousness, which provides the contents with which mind fills its store-house from which it may draw at will to replenish memory.

What should be the effort of every individual? Should not the accumulated store be that which enriches its content and which upon reflective valuation provides accumulative treasure? That which is waste must be discarded as such. And soul within the hibernative retreat of enforced contemplation, between reincarnative existences, assimilates that which provides stimulus for an increased effort but rejects that which has naught of substance with which to facilitate the digestion of truth.

Thought weaves the design of that which is imperishable, that which enhances soul, adding an increased ethereality and spiritual essence. Or, it enmeshes soul within the tangled threads of error which Destiny provides as the means of teaching the law of valuation. But the individual has within his being the power to develop will to the point where it is as a needle on the compass of truth, swaying ever to the magnetic attraction which Infinite Mind provides.

CONSCIOUSNESS: WHAT LEVEL?

Within the consciousness lie numberless planes of thought and the intellectual basis is denoted by that plane which the mind seeks as the level of its comprehension. It may be far down in the scale of intuitive reason or it may ascend, finding its solace in that which provides impetus for creative power. But on whatever level soul seeks expression it is that which fills its present need and it is that which it is able to assimilate at this particular stage of progress.

The mind is bounded by the horizon of its understanding and its vision is limited thereto. To note the puny and futile efforts of one deficient in intellectual development to assimilate that which his brother (whose progress is farther advanced) assimilates with the ease of comprehension is to know for a certainty that many reincarnative existences upon a plane of matter separate these two, from a viewpoint of evolutionary development. The advanced soul accepts this as the natural law of progress and he views his younger brother with the compassion indicative of understanding. But the one whose thought functions on the plane of incipient knowledge derides with contempt the efforts of the advanced soul to enlighten his mind as to life's purpose. This derision should be regarded with the same leniency given to the babe which in its infantile state of being defies authority. To it must eventually come the comprehension that parental authority exacts obedience and to the one in the elementary scale of evolution will experience, with its vicissitudes of joy and pain, gradually pave the way to a broader understanding.

By the force of thought, with its expression of profundity, may the intellectual be designated as one

nearing the end of his evolutionary progress. For thought is that through which the soul finds expression and it is that which is constructed with the aid of Reason through the effort expended in many and diverse existences. The egotist may here query: why then does the intellectual often turn to the britannica of scientific data for his soul's enlightenment? This provides food for thought.

In the building of the Temple of Thought mind has functioned with the ever-increasing brilliancy of Reason's domination, but as mind expanded and embraced an ever-widening field thought became crystalized, depending upon its own initiative for impetus. Thus developed that self-sufficiency which impeded spiritual enlightenment. In other words, the ego sought to superinduce a mental superiority, relying on its own strength for sustenance.

To attain the intellectual development accorded to a Voltaire or to a Plato, to a Master-mind of supreme calibre, the soul must vibrate to the love chord to a superlative degree. That which historians accredit to Voltaire would seem to refute this statement. But if within the utterances attributed to him there is evidenced a lack of spiritual understanding it is because, after a superlative intellectual development was achieved, this very condition heretofore outlined took place. The ego sought within its own strength to maintain its equilibrium.

What is the result of the fruit of this mind as perused by subsequent generations? Does it tend to weaken their faith? — you inquire. Each mind accepts that for which experience has prepared it. It may accept certain facts as authentic today, only to reject them tomor-

row as not compatible with that which Reason designates as truth. To this purpose does a new creed or cult from time to time appear. At this particular period many souls are ripe for a new era of thought and that which is offered satisfies their need for the time being.

At the present time, Christian Science offers a refuge for numberless souls and in this mental philosophy do they find their soul's manna. In each and every creed lies a wealth of beauty. To extract that which furthers progress, refuting that which blinds the eyes of the soul to a broader vision, is the prerogative of every individual. To seek to adjust the fibre of the soul to another's plane of consciousness for any length of time is a dangerous procedure unless the advanced soul has attained that stability which renders him immune to the ridicule of him who is deficient in understanding. Compassion is the root of tolerance but strength must be manifest or else irreparable harm is accomplished.

Have you not seen the oak of huge dimension stricken by the lightning which precedes the tempest? And why does this occur? Because within its growth a corrosive element is apparent and once again must its roots become embedded within the soil, that a newer and greater growth become manifest.

So it is with the soul of man. Unless the growth be tempered with normalcy stability will not be assured.

Within thought-control may the current be stabilized. As water seeks its own level so does each mind turn to its complement in understanding. But the balm of tolerance ever tempers thought with compassion when contemplating the one whose instability of action denotes a deficiency of balance. In growth lies the progression to the ultimate attainment.

CONSCIOUSNESS OF THE DESIRE WORLD

Within the confines of this plane of consciousness function those innumerable souls who are undergoing a period of thought concentration, delving within the consciousness to ascertain the weak or salient quality which deters progress, striving to implant that through which will they overcome the predominating weakness manifested ; in other words, seeking in comprehension to eliminate that which tortures with its memory of wrong-doing. This is known to the laity as the desire-world. But the metaphysician prefers to term it the Plane of Reconstructive Thought.

Each and every one of those souls who must perforce hibernate therein during the intervening span between the reincarnative eras longs to reach, through the medium of thought, one still inhabiting the physical body upon a material plane. It may be through a desire to contact a loved one from whom the enforced separation works a mental hardship, a longing to strengthen the ties which bind the one who has passed beyond the horizon bounded by the material vision to the one who still functions within the domain of so-called tangible existence. The longing is ever present in a minor or a superlative degree. It is that which provides incentive to progress inasmuch as it arouses the dormant desire to build anew that which will enable the builder to attain a greater stability of thought and a corresponding freedom from introspection.

From time to time one upon the physical plane projects thought through some mechanical device, such as the ouija-board or other form of communication, afar, in quest of the unknown, seeking to penetrate the realm of mystery and to ascertain for a certainty the feasibility of establishing communication with a disembodied

Spirit. At rare times communion is really established with the one on whom longing centres and it proves a benefit to both the seeker and the recipient in the search. It brings comfort to the bereaved and it stimulates the effort of the one undergoing a period of readjustment, preparatory to another existence at a future time, which Infinite Mind alone has the power to designate.

This communion occurs when the two souls are bound together by that tie of love which is divine in its quality and which will endure through interminable time. But unless the individual who projects his thought from the world of matter is well advanced within his evolutionary career, and has reached that plane of consciousness where material aspirations are subservient to the spiritual, or in other words where he has passed through this awakening known as rebirth, the undertaking is fraught with danger. His thought, not being a purified substance, will contact the plane of consciousness which corresponds to its own level. If desire be paramount, evidenced in a predominating weakness, partaking of the nature of a vice, an obsession may take place; wherein the one undergoing a transient period of thought concentration may, through a material craving for surcease, tread the path of further retrogression, culminating in a defeat of its purpose. And when his period of retreat is over he will re-enter a physical body with the predominating weakness not only still apparent; but, on the other hand, the morale is further weakened by a palliating of the same.

Obsession covers a wide field of retrogressive allurements and its motive is obvious. It tends to tear down that which is of faulty construction. For only through satiation is it possible for excess to eliminate from the

consciousness the dregs of depravity. To satiate is to disillusion. What of the unwilling victim of the obsessor? — is here interpolated. He too must suffer as the result of his indiscretion. But if he were not ripe for this experience it would not be possible for it to occur. Within the obsessed lies that weakness which was as a magnet to the obsessing entity and without doubt this weakness has endured through one or more previous existences; else Infinite Mind would not permit this drastic process of elimination.

Many regard the thought of the desire-plane with a feeling of horror. But to know something of that which must of necessity be undergone is to pave the way to a broader understanding. And by systematic thought-control much may be eliminated that tends to retard progress.

The Protestant has ever refuted the thought of that which the Catholic religion designates as Purgatory. But whether it be relegated to the category of that which finds its birth within Catholicism or Methodism, it stands to reason that if there be a continuity of life it must of necessity be of an upward trend. And to achieve attainment must the aspirant submit to that which tends to purify.

The span of continuity preceding the ultimate may be materially shortened if comprehension dawn, of life's purpose, and thought be made amenable to Reason, which must perforce dominate to the exclusion of error.

CONSCIOUSNESS OF THE IMMORTAL CONCEPTION

In thought is found the universal language. It is thus soul communion is established. And it is through this

silent communion that inspiration is directed within the channel designated by Infinite Mind.

To many, the term inspiration is vague. It conveys not the truth, which is that all inspiration finds its being within the immortal or superlative realm and is transmitted through the channel of thought-concentration within the mind of a recipient upon a physical plane. And what law is it which governs the eligibility of the individual thus endowed?

It is the Karmic Law, which ever functions to completion of its purpose. Each individual receives that which is his by divine right, that which he has earned by conscientious effort. It may not be in this existence, for the effort expended in a former life may have been so great that the soul has not sufficient stamina to impel thought to equal concentration, and a period of inertia may be the result, with soul in acquiescent or receptive state. No individual may judge of another's fitness for that which is his portion. For only one who has attained the ultimate conception required by Infinite Mind has the power to scan the thread of continuity from its incipient stage to the present, and only through a comprehensive study of that which it has achieved as a whole is it possible to ascertain its eligibility for merit bestowed.

To contract a debt entails an obligation and whether the debt be an infringement of moral or natural law the Great Judge exacts payment to the ultimate degree. But the same law governs that which the soul earns through victory over weakness; in the same degree is merit bestowed. To dwell upon the weakness of another denotes a lack of understanding. For he whose strength is sufficient unto himself will see not the weakness represented, but rather will compassion color his

thought, for he knows well the pitfalls which will trip the unwary feet before momentum is assured and a safe balance is resultant.

To the soul whose progress is stabilized, or in other words, one who has through experience learned to extract the gold from the dross, life has ceased to torment with its mirage of finality. For the realization is his that if the physical garment be discarded on the morrow it is but a step to a higher plane of consciousness, a greater freedom of soul. So he knows not the bugbear of fear or superstition; rather is his the certainty of that which Infinite Mind bestows when faith stabilizes thought and tempers it with love.

Theologians prefer to proffer the doctrine that religion is to be found within the confines of the tabernacle or temple of which they are the presiding head. But the religion which embraces the principles of the greatest of all teachers, the Christ, was founded upon that which constitutes a universal brotherhood, and he who founded this for the most part created his temple with the dome of earth's dimension as its ceiling. And the horizon which bounded his temple extended through infinite space, embracing all therein regardless of creed or denomination. The universal mind is that which must dominate thought; that which gives all, refusing none.

To attune soul to the realm of immortal conception let Infinite Mind play the harmony of love thereon and each chord will vibrate to the Master Musician. Thought will then find naught to bar its progress but will reach the objective point of the soul's longing. And inspiration will flow from the inexhaustible Fount of Knowledge.

THE POWER OF THOUGHT ON CONSCIOUSNESS

Thought is the invisible rudder which guides the Craft of Life, for within thought lies the nucleus of knowledge. Its analysis should be a problem of great and absorbing interest to every individual. Within its ebb and flow lies the tide of being. It may bring in its wake a wealth of loveliness, shells of pearly hue to rest through time immemorial, embedded upon the sands of the consciousness. Or it may deposit a debris which will clutter up the mind, interfering with reason; and which will eventually cause a serious setback or retrogression. Again, the tide may surge against the consciousness as a torrent whose volume leaves ruin in its wake; thus as when passion drives a person relentlessly on to the satiation of his secret vice or weakness.

In the undeveloped soul we find at times the froth of inanity, whose bubbles of no conversational value foam into extinction and fail to register that which is too frail to last. The young and irresponsible represent the latter element, heedless in the extreme; given to folly, irresponsibility leads them by the hand. But is not this a phase of their evolutionary progress? — you ask. True, but unless parental control be established at an early age, and vigorously enforced by conscientious supervision, this very inability to guide safely the Craft of Life through the breakers of materialism may wreck this frail craft, bringing in its wake woe to all concerned therein.

Upon thought rests a tremendous responsibility. For is it not thought which is the autocrat of our destiny? To commit the least infringement of natural law, which governs the morale, must thought first plant the idea firmly within the mind; which gives acquiescence thereto, compelling the brain to give expression

through the nerve-centres, in action. Does not every spoken word find its birth in thought?

What is the active element of error upon the consciousness? Let us analyze its substance as a thought is given birth.

Soul (animated by the infinite spark within) giving impetus thereto, the thought-form registers a distinct imprint upon that invisible scroll designated as the consciousness, which is the indestructible receptacle or storehouse of the mind. If the thought be that which is uplifting, which builds or reinforces with the mortar of pure intent the Temple of Thought, its imprint is clear-cut as a jewel engraved or inset within a flawless setting. But if the thought registered has an ulterior motive, or impurity mars its being, it has a corrosive effect and its outline is blurred. When passion (which must not be confused with love but is motivated by lust) leaves its scar the corrosive element is intensified.

Love at certain stages of evolutionary progress must of necessity be motivated by that which man designates as passion. But too often the beast-nature prompts the marital act and lust is the master who demands satiation, the God-given impulse being debased into a mere gratifying of the senses, which dominate the sex-center. An all-wise Providence bestowed for the benefit of mankind the sex impulse. But man has made, not the beast-nature subservient to the spiritual, but rather has made the impulse which was intended to glorify love its crucifixion.

To scan the consciousness with the eye of spiritual understanding must of necessity be denied man while still within the physical body. Infinite Mind so decrees. And only to the Immortal who has attained that

Mastership which grants to him the rare privilege of leading a worthy disciple through the intricate paths of spiritual unfoldment is the permission given to scan the recipient's consciousness, this that its weakened tissue may be strengthened and rebuilt through the essence of divine comprehension.

Many erroneous conceptions exist regarding the term of Master. And I would correct the false conception prevailing in the mind of those whose teaching has not been founded on and reinforced by spiritual truths. A Mastership is that which is attained by an immortal soul who, through a long and extensive training upon the plane of creative or superlative thought, has mastered self and qualified to the degree which makes it feasible that he be entrusted with the development of a soul on a physical plane. This soul selected to serve an apprenticeship must be nearing the end of his Karmic progress and must be ripe for the training given.

A Mastership of necessity embraces a knowledge of all branches of intellectual attainment; and art must necessarily be a part thereof, that the individual need of the recipient be nurtured. For no two souls traverse the same path to enlightenment.

The much abused term of Master is often given to those whose evolutionary progress is not complete and who must perforce return to a physical plane for another existence, to eradicate the predominating weakness which deters progress. Let me emphasize: a Master must of necessity have attained that freedom of soul which gives him a oneness with Infinite Mind and developed the Christ-consciousness through which he serves in love and humility.

FUNDAMENTAL PRINCIPLE

To build a concrete Temple of Thought, one which is indestructible, it must of necessity be founded on principle. And of what nature is this which forms the base of understanding?

A fundamental principle is that which partakes of the inmost substance of a matter. It is the integral part, the kernel of the nut, so to speak; and he who builds must for a certainty ascertain the stability of the foundation of his structure. An organization or an individual commences with the underlying principle which motivates the plan involved. He gives to it that minute scrutiny through the microscope of thought which permits analysis of its integral part. If within its foundation he detects a weakened particle, to him comes the conviction that destruction threatens the citadel in question and he immediately exercises all the ingenuity of which he is possessed to reinforce and stabilize that which is in jeopardy.

Many a builder of the Temple of Thought jeopardizes the structure he has built through many devious and varied existences by permitting a dominant weakness of thought to remain manifest. It may be an impure strain of a salacious nature, which discolors the stream whose waters should be of a crystal clearness. Or it may be a distrust of self, a lack of initiative, which destroys self-esteem. If we know for a certainty that we utilize a weakened tool how can we expect aught but disastrous results? Again, thought may sway to the other extreme and an inflated ego may interfere with progress by inducing that which the psychoanalyst terms the superiority complex. This is a deplorable condition. For to eradicate the existent weakness the bubble of self-conceit must be pricked with the

needle of adversity, that the necessary adjustment to normalcy take place. When the scales fail to balance, swaying to the extreme of self-depreciation or to the inflated self-esteem of the egotist, an adjustment must be made.

To build up the structural frame of thought let Reason assume dominion. Before traversing the path to enlightenment take the foundation as a whole and by a rigid analysis of each integral part determine the exact condition of the morale. To turn the light of self-analysis on a predominating or inherent weakness is to disarm it of its power to harm. I use the term inherent in the sense that a virtue or a vice must of necessity be that which the soul carries over from a previous existence, which it has not developed the initiative to eradicate.

When once a decision has been made to build consistently, making each thought an additional pillar to reinforce the temple that Infinite Mind has decreed must be built within each soul, the habit of concentration becomes the predominating characteristic, and the channel deepens and widens, embracing a multitudinous accumulation of truths, which point the way to the intellectual dome with which the Temple of Thought must eventually be crowned.

TRANSCENDENTAL LONGING

The transcendental Self is that which propounds to mind the necessity for a closer contact with the Infinite Intelligence. It seeks within the Supernal Realm for the essence of its longing and projects thought thereto, drawn by the magnet of divine love which is irresistible in its force.

To the seeker of truth, or in other words to him who

is in that era of spiritual research where soul demands a surcease of its craving, the path is that from which he may not deviate, for the love-vibration centers therein and soul turns to this invisible source as a flower responds to the warm rays of the sun which fosters being.

Soaring aloft within the hours of repose which Nature provides, that weary muscles may find relaxation, and in which the brain finds surcease from the burden thought imposes upon it, the soul contacts that healing which is provided to foster its growth. Unless the spiritual strength has developed to a rare degree memory lies dormant, and retains no conscious impression of that which it undergoes. But as growth (with ensuing strength) is assured slowly and gradually a consciousness remains of that which took place; and within this consciousness mind revels in the hours of conscious thought.

To many an individual the path to enlightenment is blocked through his own intuitive distrust of self-revelation. He prefers to class as a dream or an hallucination that which takes place within the silence of somnolence and dismisses it from his mind as a fallacy. But as different as is the night from the day are the dreams which flit across the surface of the mind, having no import, but being for the main part fancies created by disturbed nerve-centers plus an activity of the brain-cells. To class this as a nervous disorder would be an applicable terminology of the phenomenon mentioned. But that which takes place when the soul detaches itself from the physical organism, to soar aloft and there contact the immortal realm, is vastly different.

It is there soul receives its real training in the school of creative thought, ministered to by those who deem

it a privilege and a joy thus to serve humanity. For service is the key to love and opens the way to a broader understanding. Only those to whom the call has come are thus transported to the Immortal Realm, those whose last existence on a physical plane is drawing to a close and who have mastered the essentials required by Infinite Mind. It is thus progress is hastened.

Here the sceptical one inquires: why may not the one in the intermediate stage of progress enter therein, that he too may receive that which furthers progress?

It is because within the Supernal Realm only those innately pure may enter. The animal nature must have been conquered and the sense-center must give acquiescence to spiritual dominion. Chastity of thought is an essential fundamental, reinforced by strength of will. How else may a person be master of self? Again I reiterate the necessity for thought-control.

Purify the thought-stream with self-castigation when the necessity arises, administering the lash of self-contempt.

SELF-REVELATION

Within revelation lies a vast field of self-deception. Many a student of psychology permits his imagination to assume dominion over thought and makes wierd and fantastic prophecies which have no foundation and which find birth within his own subconscious suggestion. He longs to foretell that which he deems expedient to progress and ofttimes is absolutely unconscious of the fact that it is within himself he delves for confirmation of his inner longing.

This is harmful to both the individual who gives forth the data which has no foundation of truth, and also to him who places credence therein. For a miscon-

ception arises of natural law. And the aspirant who pins his faith on the prognostication finds the foundation of his faith trembling at the first blast of disillusionment.

Prophecies are from time to time given from the inner source of that which is to come. But they must inevitably be of import to humanity at large and of a momentous nature. Infinite Mind permits no deviation from natural law. In ancient biblical times false prognosticators were punished for infringement of these rules, which today are flagrantly disregarded by the so-called prophets of divine ordination. There are many whose power permits them to ascertain that which threatens an individual or a race but the vast number who draw from their own substance for sustenance are a menace to society at large.

Within revelation lies a reason: the purpose of Infinite Mind is to create and further the conviction of continuity of life on a higher and more spiritual plane of consciousness, and to the sceptical the fulfilment of a prophetic statement brings an indisputable conviction of its authenticity. The mind which hitherto questioned now accepts. And the way is opened to a broader and more comprehensive vision.

Within the present era the momentum of life is too swift for safety. Thought must needs be stabilized and a higher standard set for the youthful and immature mind, which grasps at the shadow that materialistic aspiration offers, and sees not the substance of reality. It is a problem which educational institutions the world over have been debating and a variety of opinions exist concerning the remedy to be applied. The morale is on the downward trend and thought functions on a materialistic level. Is this condition not evi-

denced in the realm of current art production? What in this age has been produced on canvas or in the field of music that has a permanence which is assured? The material mind may here proffer the suggestion that civilization has advanced a century or two since the old masters produced that which still is deemed by discriminating minds as a *masterpiece*. But I take exception to the statement. The fundamental principle of the ethics of spiritual understanding still exacts obedience to an innate purity of thought and habit, lest retrogression be evidenced. And in retrogression is deterioration apparent.

An ideal ever allures with the promise of a supreme standard to be achieved by the aspirant and to drag this ideal in the dust of materialism must tear from the heart of humanity that which forms the base of its religious belief. To debase thought is to accomplish this.

Would the stars which dot the dome of night lure with their ethereal beauty if they were dragged from the heights and placed within the reach of man? Remote though they be, they illumine the path to the inner longing. For they are symbolic of illumination.

PROGRESS

Progress is the invisible path which leads to achievement. It trends its way through the vicissitudes of success and failure, each teaching an invaluable lesson. At times the storm of adversity batters the Craft of Life. But each difficulty surmounted only gives a greater stamina with which to resist a concurrent defeat. So is purpose manifest. And incentive provides the stimulus which initiative develops.

Within progress lies the solution of a condition of substantiality. The upward trend is manifest but what

is within the chaotic crisis evidenced today? The momentum is not stabilized and speed entails the responsibility of disaster. Then the menace of instability becomes apparent. And it is obvious that a new and higher standard must supplant that which no longer meets the current demand.

Some seek within diversion that which satisfies the soul's longing and this soon becomes a habit which strangles the desire for intellectual achievement. For if a mind be filled with that which has no permanence how can it be called a storehouse of knowledge? A moderate amount of so-called diversion is a necessity in every life. It tends to mellow thought and produces a harmonious condition of well-being; if tempered with an equal amount of time spent in meditative thought or reflection, or in concentrative effort in that which uplifts and stimulates thought, it is highly beneficial. But normalcy must be maintained if true progress is to be established. For in an excess of amusement or study an even balance is lacking and that which is vital to progress is non-existent.

Within the educational institutions of the present time an admirable system is maintained. Certain hours of the routine are apportioned to the gymnastic field and this is of immense benefit to the youthful aspirant of the scholastic britannica. For it stimulates the nerve-centers and regulates the circulatory system, providing a state of physical harmony which tends to combat the fatigue excessive mental labor involves.

If thought were as religiously trained in every institution of learning, teaching the youthful mind to discard the false standard society imposes and substituting in its place the true valuation of that which anchors its substance to a spiritual understanding, a

marked difference would be apparent in the general morale.

Youth must wend its way through the various schools of experience life provides. But for a prospective journey across the desert certain appurtenances with which to combat its perils provide a greater element of safety, and the journey through life may well be compared to a trek over the hot sands. Here and there an oasis provides a safe refuge but perforce the intervening sands must be crossed to reach the journey's end. To provide the necessary nourishment is to forestall the pangs of hunger enroute.

THE SYMBOL

To the seeker of truth the symbolic art is manifest and his mind must respond to the urge soul imposes thereon to delve within the chest of delusion, sifting the grain from the chaff. And for what purpose is symbolism resorted to?

Because that which is prosaic in the statement of truth tends to repel by its very solidity and lack of garniture. It is as a vast architectural structure which impresses by its massive nobility of line. But the average modernistic taste demands a more intricate and facile design with which to impress the exotic fancy. Thus it is with enlightenment. That which is symbolic lures with its promise of fulfilment.

The mystery within occult teaching as practiced by many exponents of the Eastern philosophy tends to demoralize its true worth. Enwrap within the tinsel of illusion and permeated with the aroma of incense, the unwary one finds himself lost in a debauch of the senses unless Reason intervenes, pointing out the danger of such a pilgrimage into Oriental philosophy.

It must be remembered that the Western mind is of far more materialistic formation and lacks that subtle flexibility which centuries of development, in a primitive and exotic setting, has given to the Eastern individual. A modern and an ancient race could not expect to react to the same fundamentals. For, whereas the product of a bygone civilization has through the right of heritage progressed farther in the occult conception of truth that which is as meat to the Eastern mind would drug to stupifaction the Western product. (I here refer to the adolescent soul.) And what is the result?

The sense-center has burst into a sudden and tempestuous bloom overnight, whereas the growth should have been gradual, that the roots might have become firmly embedded within the soil. To detach the roots, transplanting them to another garden of thought, is a delicate procedure and requires infinite skill lest they be bruised in removal.

Within the occult lie numberless pitfalls. It is fraught with danger. And to what does it lead?

It is the frustration of the natural law; for the aspirant absorbs much that should by divine right become his legitimate knowledge after he has crossed the Great Divide, which separates the world of matter from the spiritual realm. His knowledge, gained by incantation and numberless other phenomena, must necessarily prove harmful unless his evolutionary progress is so advanced that he has the power to use this with the utmost discretion to stabilize the momentum on the plane where he dwells.

Here the sceptical one inquires: how does the adept acquire this inner knowledge if it be not in accord with natural law? This knowledge is the rightful heritage

of each and every individual. But he who patterns the design of his fabric of life on normalcy will have but a portion of the time to develop his occult aspiration and that which forms the balance of his day's work will temper his longing and his ability for progress. The fanatic will indulge his inner desire for achievement by relegating all else to oblivion and will forsake that which balances the scales with safety, for the ultimate of concentrative study his theme being too magnetic to absorb normally.

Again, the mind requires a diversity of interests to maintain a healthy condition. Let meditation and recreation, and serious concentrative work share with repose the allotted hours and there will be no need for occult intervention. The bud will then mature naturally into the flower of perfected beauty.

INTUITIONAL DOGMA

Intuition is that which impels us instinctively into a certain groove of thought or action. It may develop instantaneously, directing thought within a new and strange channel, or its growth may be slow and assured. But when it is manifest the person has that through which he is safeguarded. He may, for the greater part of his life, have accepted a certain teaching or belief only to find he has reached a crisis in his career; and it is then intuition guides him within a path of safety.

To discard a creed or dogmatic belief necessarily entails no lack of faith. It may indicate that the individual has absorbed its content to completion and the soul cries out for a new line of thought. Mind ever enlarges its scope of vision and its horizon broadens with concentration. Liken a change of creed to the discarding of a garment, which because of physical develop-

ment as maturity approaches restricts free movement and interferes with progress. The mind at certain periods of evolution demands a new and broader mode of expression, and to embrace a new thought need not necessarily reflect on the one outgrown. We do not condemn the *kindergarten* because we have graduated from it to a higher grade, for Reason tells us that our younger brother must absorb its essentials before he reaches a higher plane of consciousness.

To work with, not against our brother, is the universal need of today.

Within the denominational dogma of many creeds a narrowness of vision, a lack of tolerance, is manifest. Perhaps this tends to increase the general unrest. Worship should be that which impels each disciple to enter an edifice erected for that purpose. A communion with Infinite Mind should be the dominating desire regardless of the denomination demonstrated. In other words, a universal creed which accepts all and bars none must pave the way to a broader understanding before wars cease to threaten international peace.

Only by lifting thought to a higher standard, with peace its underlying fundamental, will this be accomplished.

CONSCIOUSNESS OF ETHEREALIZATION

Just what do these words imply?

To analyze is to dissect minutely each part thereof. That which is ethereal is intangible, ephemeral, of such delicate texture that its frailty is apparent. To the material mind only that which is tangible to the physical eye, and is as substance to the touch, is real; all else is visionary. But there is an indiscrepancy of thought apparent here. For the wind, while it may at-

tain the velocity of the hurricane or tornado, is as intangible as thought. It eludes capture and man has not the power to temper its strength. Lightning, thunder, rain, are other manifestations of a Supreme Power which man is powerless to control ; but he does not deny their tangibility. The dawn and the sunset cycle on in the orbit of Time and no intervention is permitted.

But when the demonstration, given from time to time by one who is attuned to the realm of creation, is manifest the minds of many refuse to accept as even a possibility the fact of communion with the realm of immortal conception. That which is of visible substance alone is what the immature mind demands as proof.

In the past, certain phenomena practiced by the charlatans who infest the order of metaphysicians, as they infest every other branch of science, have resulted in practices which repel by their suggestion of fraud. And this has worked a hardship on those whose desire has but one intent : the longing to alleviate suffering and to bring comfort to the bereaved, by the fostering of the conviction of the continuity of life.

Within each individual lies the capacity for growth. And that which the sceptical mind denounces as a fallacy provides a nucleus of knowledge when his understanding permits him to accept the irrefutable evidence which this document substantiates. Would it be possible for even the most facile of intellectual talent to produce a volume of this profundity of thought, covering fifty separate themes dealing with the philosophy of religion, within the period of five or twelve days? And yet the five volumes, each of this length, preceding this, were recorded and produced by the power of thought-transmission in exactly this length

of time. It is true, the recipient is what might be called a supersensitive, developed to a rare degree through a systematic course of thought-control for a period extending over some two and a half years. But to any individual willing to make the supreme sacrifice, through which self forever becomes subservient to Divine Will, is this development a possibility.

Within the field of thought lie vast possibilities if fertility is amenable to cultivation. And rare plants bud and blossom into the perfection of beauty when faith provides the necessary ingredients with which to irrigate the soil.

DEBENTURE OF THOUGHT

Within the realm of thought lies a vast store-house from which the mind may draw according to its capacity to digest that which it receives. But herein is natural law manifest. And he who draws therefrom assumes a debt, incurs an obligation, which must be met.

Knowledge is that which Infinite Mind provides for one and all. It is that on which intellect is founded. And thought is the mainspring of the watch of Time whose hands are regulated by Destiny, who masquerades in the guise of Experience. What happens when he who draws a surplus fails to disburse the excess of his wealth? He hoards as a miser that which is his to share with his fellow-man and Infinite Mind exacts a penalty. It may take the form of hardship or a mental or physical incapacity, which deters progress and thrusts the exigencies of another existence on a physical plane upon the individual. He has violated a trust and the Law imposes a fine.

This may sound ambiguous to the materialist who

knows not the value of intellectual attainment. But I differentiate thus.

The materialist bases his values on that which represents capital of a tangible nature. Whereas, the intellectual hoards the treasures of the mind.

The sentimentalist here interjects the query: is not a man's inner knowledge his own property? But Infinite Mind decrees otherwise. That which is given of enlightenment, whether it be of an inspirational nature or a mechanical device released through the channel of thought within the mind of the recipient, has but one object: to be used for the betterment of humanity. To him who scatters the petals of his thought through space is a corresponding growth given.

Within this lies a moral. To the thinker it is apparent. He who seeks within the realm of thought for that with which to satisfy his longing will find there the nectar which is sweet to his taste. But if, like the bee, he harbors it (within the shelter of his dome of thought) it will be but to have it lie dormant within the subconscious during another existence, that he may through experience learn its true valuation. Many an intellectual, in thus storing that which is his portion, eliminates from the consciousness the spirituality which is as fat to the meat; and his roast may be likened to that which is as dry and tasteless as the same when the spit on which it revolves sears to a blackened mass its substance.

Thought is the universal language. And within each one lies the ability to translate divine truth according to his own understanding. That which we refute today with scorn we often accept tomorrow with joy. So trends soul in its evolutionary progress.

THE SCIENCE OF MENTAL HEALING

Christian Science has that within its curriculum which fills a universal need. It is the science of the mind, substituting the thought of well-being for the reverse. Many a person dwells on a fancied or real physical disability until a deplorable condition is evidenced. The nerve-centers become deranged, subject to the constant suggestion of mind and a mental discord is manifest. It may take the form of an acute melancholia or of a neurasthenia. And its outer effect is to repel all who contact the individual thus afflicted.

To disentangle the neurasthenic from his self-imposed illness is a feat difficult to accomplish, for he clings to the idea with a tenacity of thought and futile are the efforts to implant within the mind the germs of a new idea. Thus, in Christian Science does the practitioner implant the seeds of faith, which in reality is but the hypnosis of thought-suggestion or control of thought. The psycho-analyst seeks to delve within the consciousness, there resurrecting an errant fear or morbid longing which defeats progress. (But unless this is that which has been implanted during the present existence it may not be eradicated. For he has not the power to follow the thread of continuity back to the preceding existences, with the weakness which the soul has been unable through lack of initiative to eradicate.) Thus this science is applicable where at times other methods fail.

In hypnotism others seek to palliate fear. But he who assumes even temporary control or dominion over another's mind does him a grievous wrong, for he knows not but what it may be in the order of an obsession which he contacts, and by his intrusion he may but give the obsessing entity a more tenacious hold thereon.

Another form of healing is through the science of telepathy, by the implantation of thought within the mind of another through the concentrative power. This may be accomplished where the concentration is of a profound nature; but few have attained the power to manifest thus a real healing.

Within the individual lies the power to eradicate that which disturbs his tranquility but he must thoroughly and systematically analyze each habit, thus bringing to the bright light of reason the motive therefor and instilling in its place that which builds up the morale.

Within the Catholic faith the field of thought is limited to that prescribed within the covers of its sacramental dogma and he who trespasses therefrom must make his confessional to one garbed in the robes of piety, who bestows absolution for the offence. Does this not seem somewhat absurd to the thinker? Why should one approach the Supreme Intelligence through the services of an intermediary? Prayer should reach its objective point through direct communion. And no one may promise absolution for another's lapse from grace. A debt is a personal obligation, be it of a moral or physical nature; and the one from whom the payment is exacted is he who assumes the obligation. The Law of Karma differentiates not between the clerical and the recipient of his bounty. The debtor pays the debt regardless of the interceding factor.

Within Karmic Law is exemplified that which governs evolution and all are subservient thereto. Cause plus effect equals the sum-total.

THE INTELLIGENTSIA

A very useful term is this, which in reality designates an individual of super-intelligence. It may refer to one high in the realm of professional efficiency, one who through a long and extensive course of study has built up a superior mental equipment. Subconsciously, the term suggests to us a person of cold, esthetic personality, one who unconsciously repels by his very suggestion of superiority. But the personality thus described has neglected, within his efficient method of thought-construction, to reinforce his Temple of Thought with a spiritual foundation. His concentration upon the acquisition of knowledge has been so profound that perforce his mind has traversed the narrow path to achievement. What has this course of self-deception accomplished in the way of soul-development?

Soul has broadened its scope of vision. It has taken on a clear, brilliant light. But it lacks the luminosity which enhances its beauty. The aura reflects the intellectual ray but the blending of the spiritual is not evidenced and the nature with the great capacity for sympathetic understanding remains deaf to the need of humanity.

We have had many types of the intellectual with a historical background. Alexander Hamilton was one whose mind was a gleaming light of intellectuality. And the late Woodrow Wilson was an excellent example of the esthetic type. But did not the lack of the humane trait mar this otherwise powerful personality? Charles Dickens left behind him a record which still charms by its wit. *Dombey and Son* are characters which by their very humaneness still live in thought.

And within the realm of verse, who does not give to Kipling the homage which is his due?

We turn with pride to Washington, who was affectionately termed the Father of his country, and why? Because of his predominating characteristic, which was a desire to succor the downtrodden. His warm sympathy endeared him to the nation and the pathetic anecdote of his childhood is still related with relish. His innate honesty was thus voiced.

Many great souls have left behind a memory which stands forth as a beacon to those who follow after.

Intellectuality denotes progress. Only through many existences, constantly building and reinforcing the store-house of knowledge, is the intellect constructed. And when understanding is the keynote, that which is built will endure forever.

Take for instance the science of Mary Baker Eddy. Within it are the fundamentals of thought-control evidenced. Mental philosophy would be the more appropriate term to apply to this particular line of healing. But its weak point lies in denial of the following: that the great and Supreme Intelligence ordained the medical intelligentsia, embracing thousands of great minds, who through concentrative and earnest study have delved within the *materia medica* of plant-life; have dissected the anatomy with the keen blade of surgical research; and have enriched the world with their humane treatment of bodily ills. Why then would a Supreme Being permit this waste of human material if its benefits are nil?

To extract the root of that which is truth from all doctrines and to apply it for a common good is to temper knowledge with divine understanding.

Within the vegetable kingdom lies the handiwork

of a Master Physician, and within the realm of anatomical science lies that which defies aught but the skilled surgeon, whose hand must perforce be guided by the intellectual ray, which emanates but from one source — Infinite Mind.

ADVERSITY

What is the purpose of adversity? And what is its effect upon the soul structure?

Many metaphysicians side-step this question which plays a part of supreme importance in the scale of evolution.

Adversity is that which scourges the consciousness, searing and cleansing its surface, instilling a new standard of thought and eliminating false values by the stringency of pain. Does not one often hear the statement proffered that in adversity is given the opportunity to test friendship?

As soul progresses on its evolutionary orbit it must of necessity, from time to time, eliminate that which is false, substituting in its place the essence of truth. But as long as prosperity smiles upon the individual the necessity for an adjustment is not apparent. For, on the crest of the wave the depths below are not visible, and success lures with its promise of permanency. But what is the result unless soul maintains its equilibrium and reinforces its growth with understanding, letting love temper thought?

A false growth is manifest. Monetary values become inflated. And thought centers around the accumulative urge. Should the humanitarian instinct permeate the desire for accumulative treasure a tremendous benefit will become apparent and, through the distribution of the surplus, humanity at large will be ben-

edited. But too often in the case of superlative wealth the channel through which it flows, as a humanitarian project, enriches not the lives of those whose poverty is apparent; rather, in libraries and other appurtenances of public welfare, does it benefit the middle class whole real need is nil. One great philanthropist donated vast sums for the erection of libraries throughout the country; a worthy project, but wherein are the slums made more livable? Another great institute of research is the object of philanthropic endowment. Science is greatly benefited by being provided with the paraphernalia with which to carry on its investigations. But this does not relieve the acute need evidenced in the wave of crime sweeping the country.

Here the egotist proffers: do you favor an equal distribution of wealth?

This was not the intent of Infinite Mind. For thereby man could not learn that which extremes of wealth and poverty teach. But until greed is tempered by mercy and the scales sway toward compassion crime must continue to take toll of humanity. And wars will appal with their devastating after-effects.

The political life of the country offers a serious problem. The conviction of a man of wealth for a crime committed seems to be an impossibility. The god of money rules all strata of society, and why? Because a period of retrogression is apparent. Art is on the downward trend. Religion ceases to offer a haven of refuge for the weary soul seeking surcease from life's importunities. Is not this significant? Unless a higher standard of thought is established a revolution must of necessity occur. For thought is a powerful factor in the life of an individual or a nation.

Compare the thought-level of our forefathers with

the standard evidenced today. Which is the more substantial, the more spiritual, the more satisfying? The materialist may scorn the simplicity of that era. But progress has reached the pinnacle and is on the downward trend. The cause produces the effect. Have not the penitentiaries enlarged their area that the overflow of derelicts may be entombed therein? And what a seething mass of hatred is evidenced in the thought-wave which emanates therefrom! Mental deficiency is more apparent. The private sanitariums which harbor those thus afflicted exhibit an increasingly large percentage in their clientele. The reason for this must be apparent. The momentum of life is too swift for safety; the pendulum sways to the outer edge of the circumference of reason, and unless it be stopped midway disaster must result.

To reflect on the spiritual basis of modern thought is to locate the canker of society; thought functions on a materialistic basis and values are deduced from the eagle which adorns the coin of the realm. Until a readjustment is made to normalcy must this chaotic condition exist. Within combined effort alone will that be restored. To temper speed with safety is the only cure.

HEREDITY

To what extent does heredity endow the offspring?

This is a problem over which neurologists and scientific minds ponder in perplexity. At times a child exhibits a trait so similar to that which is characteristic of the parental root that it seems to point the way to a solution of the problem. And again, a worthy and respected family may bring forth a degenerate whose degradation is a matter of deep concern to the world at

large. How reconcile this apparent idiosyncrasy of Nature?

Within each soul is embedded the infinitesimal spark of spirit, animating its substance and providing the impetus for thought. Functioning on to the completion of its destiny it must of necessity traverse the orbit of experience, gaining greater stamina with each existence upon a physical plane. Within each intervening span a period of concentrative effort is its portion, scanning the thread of continuity and reinforcing each weakened segment thereof with pure intent. Selecting the vehicle through which its next existence upon a physical plane will be passed, the decision must be made as to whether harmony will further its progress and best meet its need. Thus does the ego select that whose characteristics are similar to its own and the soul gives expression to its longing within the same groove of thought as the parent.

When a physical attribute is equally pronounced the incoming ego has centered its longing on the attainment of the mental equipment, with the result that the foetus naturally assumes the form of the parent whose individuality is most pronounced. Thought is a powerful factor in building the habitation for the incoming soul. And a mother may materially aid the embryo by concentrating upon it a longing for a strong physique or an attribute of physical perfection.

Within heredity lies the problem of the various industrial schools throughout the country. Here are gathered together varied types of subnormal development; idiocy, perversion, epilepsy are represented and present a problem of deep concern. To aid these unfortunates materially is not possible. To alleviate their suffering and safeguard them from injuring them-

selves or others presents the minimum of effort. Within the low intelligence the predominating characteristic is a degeneracy of thought or habit. The soul in question knows no choice because its development is in the early stage of evolution and its understanding is commensurate with its progress. Infinite Mind provides the wherewithal for its sustenance through humanitarian effort and only by segregation is safety assured. To exemplify a deep compassion for these poor unfortunates is to reflect that attribute of soul which denotes advanced progress.

Environment tends to modify inherent responsibility. I use this term as relating to that heredity which a former existence imposes.

Evolution is the sum-substance of heredity's evasive conundrum.

THE ESSENCE OF SPIRITUALITY

To many, *spirituality* is a vague term; representing but little which enlightens. But to the seeker of truth the word is fraught with meaning. Within its circumference is embodied all that pertains to the soul's purity. It is representative of that spark of Infinite Mind which is the inherent attribute of the Great Intelligence who dominates the universe.

To attune the soul to the vibration of love is to live within the law of harmony. Natural law may be designated as such, for it is within this law that Nature functions. Who has listened to the rhythmic undertone of the sea without a sense of peace stealing through his soul? And within the solace of Nature the weary spirit ever finds compensation for the burdens life imposes. Within the tide is manifest that great force which animates all. It represents the rhythm of Eternity and

though the astronomer relegates its ebb and flow to the tangible influence of the moon, yet that which impels all life within the universe, both organic and inorganic, emanates from the Great Intelligence.

By astronomical deduction the planetary system functions by magnetic attraction to the sun's rays and the sun is that which provides the momentum therefor. Correct. But within the deduction is omitted the omnipotent love-vibration which provides that which illumines the orb in question. From that sun which is a tangible evidence of radiance man must rebuild his acquisitive knowledge and he must turn to the realm of supernal light for additional data. The luminosity which provides light for an otherwise darkened hemisphere is but the reflection of the dome of dimension within the Supernal Realm and within the vibration of the love-force does it find its being.

To vision in thought a Supreme Being whose magnitude is so great that the mind of man must grasp at tangibility for comprehension of the same is an impossible feat. But to the visionary who glimpses but an infinitesimal part of the glory of the realm of immortal conception it is as reality. For his soul is freed from material aspiration and the essence of spirituality is manifest therein. It must necessarily be so, for materialism is as a shackle that binds the soul to the world of tangibility. And it has not the power to project thought to the realm of all knowledge.

Theologians explode the Darwinian theory. For inasmuch as the animal possesses not a soul, but functions under the mass-mind in the reflected radiance of the human soul, how could it be possible for man to evolve from the species accredited by Darwin as the foundation of the human race? Man evolves from a

low or bestial stage of intelligence, progressing through a series of existences on different planetary bodies into the intellectual or highly advanced soul. But in the pristine stage soul lacks the spiritual attribute. For the spark within, which in later development is its animating genius, lies dormant in its earlier stages of progress.

Within evolution lies the secret of the state of spirituality ever evidenced in each individual. According to his soul status does he possess a smaller or a greater degree. But when the ultimate is attained, whether it be in the dawn of his next life in an Immortal Realm, or whether it be on the completion of one or more existences following the present one, a like status is eventually acquired by all.

Within the dumb beast (take the dog for example) are many near-spiritual attributes. The devotion given to a chosen master is appealing in its faithfulness. Man may learn a lesson in humility from the dumb creature which he befriends.

Within each individual the soul strives for expression and according to that which it voices may the stage of evolution be deduced. To view with tolerance our younger brother disarms him of his power to wound the sensibilities by his idiosyncrasies.

SUBTERFUGE

Subterfuge provides an alibi which at times is impenetrable. To penetrate its depths in search of confirmation of truth is akin to counting the leopard's spots, in the jungle wilderness. It defies analysis. And the wary individual will avoid contact with the one who seeks refuge therein. Often certain clericals hide beneath the robe of piety their real convictions. They

seek to implant within the mind of the supplicant for spiritual manna the fear of a tribunal which he must face when his earthly career draws to a close.

A tremendous amount of harm is committed thereby, for the seeker avoids further contact with the threat of fire and brimstone, in a hell of stupendous dimension, inflaming the mind, and prefers rather the darkness of ignorance. Fear and superstition are rampant within certain creeds.

Does not Reason point the way to a safe and sane interpretation of biblical data? This wondrous book of history was composed for an ancient people for whom a literal translation was a necessity. For Time registered but early hours upon the Clock of Life. Life and progress were limited to the most crude devices for the maintenance of the physical body. Travel was denied except in a limited degree. The press was non-existent. And the written word in ancient hieroglyphics, on a scroll of parchment or on stone, alone sufficed for enlightenment. To impose fear compelled obedience. But history has turned the leaves of many a book since the early era of Christianity and the mind of man demands that which provides stimulation within its substance. So it rejects much which, given a literal translation by the orthodox clergyman, repels with a suggestion of antiquity.

Within metaphysics lies the solution of the problem for many a seeking soul. And to what creed is metaphysics relegated? Metaphysics bases its truth on revelation. It defines its substance thus:

Religion is the seeking after God and the doing of His will.

Understanding and tolerance are the undertow of the tide of love which sweeps the soul into a sea of

peace and tranquility. It defines death as a state of transition to another and higher state of consciousness. And the hell of biblical interpretation is that period of reconstructive and concentrative thought which the soul undergoes on a plane relegated thereto, between its periods of habitation in the physical body, this for the purpose of a greater comprehension of error being acquired by the somnolescent soul and a greater spiritual strength attained, with which to forge onward through another school of experience. For so may life be designated.

Karma must of necessity be accepted as a part of evolution, not the Karma the Eastern philosophy (which may be termed occult) defines as an endless procedure for the purification of the soul; but the Karma Infinite Mind decrees as necessary until freedom is attained through the elimination of impure thought and the readjustment of false values.

Simplicity is the keynote of the creed of the metaphysician and harmony is the vibration to which his soul responds in a fervor of longing.

Within a comprehensive self-analysis of habit, and the purpose involved, lies the necessary adjustment to a higher plane of consciousness, of which thought-control is a powerful factor.

SELF-CASTIGATION

To what purpose does man inflict this punishment on self and how is it administered?

Self-castigation is in reality self-analysis and by concentrative thought is it applied. It is for the purpose of a comprehensive re-valuation of the supply which the mind has stored within the subconscious,

and from which it draws through the process of thought.

Its supply of knowledge may be that which tends to deter progress. It may be based on false values. The standard may be of a low or faulty order and the mind's perspective may be limited to that which innate desire demands in the way of some secret vice or weakness, manifested in habit over which the individual has no control.

To delve within each habit with the keen knife of self-analysis, probing within the depths and bringing to the surface that which must of necessity be eradicated, is a painful process. But compare the procedure to the elimination of a growth of weeds from a garden of flowers. And note the immediate response by renewed growth once the refuse is extracted. So does soul respond to the extraction of that which impedes its growth. The oil of disillusionment must be used to cauterize the raw surface, but it has a healing propensity inasmuch as it is antiseptic in its reaction.

To analyze a habit is to disarm it of its power. For each time indulgence is permitted the mind sets up an opposition by calling conscience to prick the consciousness with the pin-point of self-contempt. In time Remorse will call attention to the aggravated tissue and satiation will supply the dregs of disillusionment, which must be drunk with the bitterness of despair. But has not the soul thus been purged of its predominating weakness? No matter to what depths it has gone in its search of satiation, Infinite Mind provides the means of a rehabilitation, and a new and stronger Temple of Thought must be built after the debris of debauch is definitely cleared away. The Master

Builder provides the necessary incentive for effort and Spirit impels by its vital energy.

To sift from the ashes of despair the glowing embers of hope is a process fraught with pain. But peace provides an eventual haven when the task is complete.

IMMORTALITY

Immortality is the haven of the soul. It is the ultimate, the goal of its effort. It is that which Infinite Mind provides as a reward for effort perfected by soul's progress through the various schools of experience life imposes. Each school, comparable to a life within a physical body, embodies much of joy and pain. Perhaps at times the calm of peace crowns effort. But there are other periods when experience lashes the soul with the whip of futility, inflicting with each lash a deeper comprehension of reality.

Material mind terms the tangible evidence of life as reality. But that which is permanent, which endures, is the spiritual interpretation of reality. Wealth, success, affluence — all are perishable; their substance is held within the hand today, which grasps but the shadow tomorrow. Man is powerless against the winds of adversity. His puny efforts to retain life are as naught when the summons comes and the Grim Reaper wields the scythe of oblivion. For thus the material mind deems the transition; as a leap into the darkness. But when faith illumines the soul it is but a transition to a higher plane of consciousness, a step upward, a nearer approach to the goal of his longing.

The spectre of death should be relegated to the antiquity of the past and man should realize that progress demands the shedding from time to time of the out-

grown garment, lest its trailing robe becomes an insupportable burden.

Metaphysics teaches the continuity of life, the oneness of soul with Infinite Mind and the communion of soul with the source of all good, when the desire for spiritual enlightenment is manifest; all as natural a process of development as the unfolding of a flower, which Nature aids by administering the warm rays of the sun. In the same manner does Infinite Mind reflect the love-vibration which nurtures the soul's growth.

Many great teachers have appeared from time to time upon the earth, each one bringing the dogma which fitted the need of the people of that particular era. Of these Jesus was the greatest, for he embodied the teachings which were his by divine inheritance. Reincarnated for the express purpose of imposing the doctrines of Christianity, this rare soul founded the principles upon which the Christian religion is based. But within many creeds the denominational head imposes a rule which denies the followers thereof the privilege of entering another field of thought for the purpose of broadening the spiritual vision. This is an error. The mind ever seeks additional knowledge with which to widen its scope, and within the garden of each creed should it gather the flowers of spiritual enlightenment, with which to adorn the altar of its faith.

Tolerance should be the taper with which each altar is embellished and understanding fan the flame of faith ever higher to the source of all good — Infinite Mind.

THE GARDEN OF THOUGHT

Within the Garden of Thought, which lies in the area of the mind, are implanted the seeds of our efforts.

And it is there we turn in stress of pain for refreshment.

To pluck from its stem that which charms by its fragrance may be our portion, if, from time to time, we implant within the soil of consciousness that which is of permanence, which by its suggestion of spirituality but embeds its roots deeply within the soil, there to be nourished by the love-vibration. All that has spirituality within its substance is imperishable. No famine or drought of pain may interfere with its growth, for soul provides the nourishment for its sustenance.

Many minds are as barren as the desert and when contacted by another, longing for communion, repel by their lack of verdure. To contact a mind whose fragrance allures is a rare privilege, for it instills within the recipient of its bounty a deeper faith and a greater incentive for effort.

Within the confines of the park does not even the most casual person pause a moment to thrill to the beauty of the rose? And is life not enriched by this brief experience?

When the monotony of a humdrum existence burdens the soul with its repetition of endless days, to go forth into the twilight hour is to drink at Nature's fount. To seek in meditation a brief respite is to feel the balm of peace stealing over the soul. The materialist, he whose soul craves constant diversion, is denied this rare privilege, for he is at that period of his evolutionary progress when his understanding is nil and he differentiates not between the gleaming brass and the pure gold. But the alchemy of pain will eventually teach him the value of the true metal.

To convince the materialistic mind of a spiritual truth may be likened to stemming the mighty river

with a straw. The flow of rhetoric with which he rewards your effort is appalling in its fluent denunciation. So desist, and leave to Time the task of enlightenment.

Within the dawn we find the rose of divine conception. And to the sunset may we compare the glowing lily, whose dusky depths reveal the purple shadows which dim the twilight hour. The rainbow adds its glory to our Garden of Thought, spreading blending hues throughout its breadth. To wander therein is to enrich the soul and to fortify it for the burden which life imposes.

CONSCIOUS THOUGHT

To the layman all thought is conscious. But this is not in line with that which metaphysics teaches. For within the subconscious, which is the soul's storehouse of knowledge, is a vast accumulation of material gleaned through the powers of observation. And from this mass of material the mind extracts much that is the substance of its expression.

Here the scientific mind interposes: is this not in the nature of thought? While thought imprinted this upon the consciousness during the various phases of existence, by its very massing together in the storehouse of the soul it has become that which forms the intellect; and it is from the intellect that thought obtains its essence.

To listen to the inconsequential chatter of the social magpie is to gauge the depths of the fount from which it flows. Just as the still current denotes the depths of the stream, so does the froth on the glass indicate a lack of substance. Society presents an example of inane banalities. Conversation centres on trivialities. And

the intellectual thrust therein is as a cask afloat upon the ocean. Unable to stabilize its being, he seeks in vain for that on which to anchor his mind. Conversation may be light, tossing the conversational ball about from one to another with the dexterity of experience, but though light it may sparkle with wit, as flashing and scintillating as the diamond and as brilliant. This may be termed the repartee of the intellectual and it is a delight to listen to two worthy opponents thus engaged.

Within the youth of the present time lies a tendency to hyperbole, an exaggeration of speech, a preponderance of adjectives, which borders on affectation. And to what purpose? It leaves an impression of insincerity. True culture is that which expresses simplicity, whether it be of speech or manner, or in the outward manifestation of physical attire. And simplicity is that which governs good taste, be it in whatsoever country.

It has been said that etiquette is a matter of geography and this, sad to say, is to some extent true. But ludicrous in the extreme is it to witness a returned expatriate aping the English or other foreign language, to which for a time he has accustomed himself. It has a false tone, akin to that of a cracked bell, and registers with a lack of harmony. Equally distressing is it to listen to the individual born in the Middle-West, to whose voice the flat tone thereof is a natural sequence, lapse into the vernacular of the New Englander whose voice naturally broadens the "a" to a distinctly musical note.

Naturalness is the keynote of harmony. And to deviate therefrom is to sound a false note in the chord to which the soul vibrates.

PERSISTENCY

To be persistent is to know the urge of soul for success. It is as an invisible force which in its tenacity refuses to be denied. Directed within the right channel it is an admirable trait. But, flowing along the retrogressive stream, it works a great hardship with the soul's stamina.

Many great statesmen have directed this force to a project which was distinctly humanitarian and history records the fruits of their labor. To Lincoln does the South owe the freedom of her slaves. And although a whole nation was divided, his sense of right drove him on relentlessly to the accomplishment of his purpose. Caesar, of ancient times, directed his energy against usurping of common rights by the nobility and unyielding was, though eventually it cost him his life.

Other examples there are of persistent effort. Cleopatra, with her wiles, was responsible for the downfall of Mark Antony and was herself dethroned as the result of her folly. Jason, of Greek mythology, sought the golden fleece with the ardour of the huntsman and was successful in his enterprise. Galatea was wooed from her marble stillness into the semblance of a living, throbbing being by Pygmalion, whose adoration drove him with relentless force.

Within the archives of history are innumerable instances of conquest and that which spelled victory found the essence of its purpose in the persistency with which noble effort was impelled. But what if this attribute be directed in the opposite direction? Will it not accomplish untold deprivation both to its possessor and the object of its attack?

To Reason must the individual turn for guidance. Let the still small voice guide your longing. Analyze

thus : within that on which I centre my longing lies the power for good or evil. Which is the underlying motive? Is it uplifting or does it tend to lower the morale? By careful concentration the kernel may be extracted from the nut and may be presented for minute scrutiny by the mind.

THE DILETTANTE

To extract from life the joyousness of the moment is the desire of the *dilettante*. He dabbles in the stream of perceptive values, extracting a tidbit ever and anon and devouring with relish its possibilities for exploitation. His hunting-ground may be within any one of the fields of art. And his craftiness in obtaining entry thereto is as astute as the philosophy of Plato is profound. His perspicuity is supreme and oftentimes borders on insolence, colored with superciliousness.

Just why this particular form of parasite should be permitted to exist has long been a source of bewilderment to the *connoisseur*. His haunts cover a wide range of experience but as light as a feather is his responsibility; and as sharp as a rapier is the blade of his hatred.

Art holds a wealth of illusion for the feeble dabbler therein but it embraces the wisdom of the ages for the intellectual devoting his activities thereto. Within art does the soul seek for confirmation of celestial wisdom. For it is here inspiration points the way to a broader vision. Within a strain of melody of divine beauty, or upon a canvas reproducing that which the inner vision of the artist perceived, within the poet's rhapsodies in which his soul sings the immortal hymn of the ages — in all is represented the inspiration which gave to their theme being. Sacred are they to the one whose soul thrills to their beauty.

Within each generation of necessity is to be found that which is the echo of the past, that which each succeeding century relegates to the field of antiquity. And the true lover of art gives his soul's homage to the same. What then results when this selfsame treasure is handled by clumsy hands, that bruise the age-old traditions which enshroud it?

The holy of holies is invaded by the rabble who know not the sacred fire of idolatry.

Let art command homage as a divine heritage.

TRANSCENDENTAL CONSCIOUSNESS

That which we designate as such is in reality an advanced understanding. It may embrace a variety of conditions. The soul growth determines the plane upon which thought functions. If the soul is in the earlier stages of development it functions necessarily on a low plane of intelligence, embracing little or no spiritual asset. Then, understanding or consciousness may be said to be nil. For consciousness is in reality an awareness of a supreme force which dominates the universe and must necessarily be a part thereof. The greater the understanding the deeper is the comprehension of the magnitude of this force.

Within the archives of historical events are recorded many outstanding cases of supreme understanding. Martyrs there have been who, through their inner conviction, have surrendered their life for the cause they defended, but have refused to be swayed a hair's breadth from their conviction. What was it that reinforced their strength to thus sacrifice even life to the inner conviction? It is because the soul had advanced to a superior plane of consciousness, to a oneness with the inner or spiritual Self. In other words, the spirit-

ual Self dominated the will-power to resist and persecution was powerless to sway the fearless soul from its purpose.

Joan of Arc was an example of this rare courage. And Savonarola was another. In every era an outstanding example gives fresh impetus to battle. Leaders of men there ever have been, who have dominated by their superior knowledge and understanding.

Within the transcendental consciousness is found that which the layman classes as the supernatural, because his understanding does not permit him to grasp its essentials. But in reality it is the law of harmony which provides the momentum to urge soul onward to the completion of its destiny. To live within the law of harmony is to subject the will to divine ordinance. In other words, soul accepts that which Infinite Mind imposes in realization of the fact that all is for its ultimate good. It offers no resistance, feels no rebellion if adversity thrusts the hardship of care upon its existence. To thus accept provides a peace, a tranquility which uplifts.

The freedom bestowed permits soul to ascend, to pass beyond the material. Being of spiritual essence, it ascends to a spiritual plane and there draws from the Fount of Knowledge those truths which are immortal. The scoffer here interjects: through what process does soul soar aloft? Through the buoyancy of its spirituality it seeks the level of its longing.

Within thought, the universal language of the soul, is communion established. Soul may, while on a physical plane, contact at will the higher planes of consciousness. The boundaries of Eternity are limitless. It permeates all space and knows no limitation. To designate the Immortal Realm as in a specified place or locality

would be a fallacy, for it lies within the boundaries of Eternity, which has no end and therefore had no beginning. Intangible to the physical eye, it is reality. For the physical plane on which man dwells is that which undergoes a constant and continuous change in chemicalization. Its surface fluctuates; climatic changes occur; vast areas are sunk or rebuilt every century by volcanic disturbances. Entire continents have disappeared from its surface. Atlantis is an example. Hurricanes and tornadoes leave devastation in their wake. Is not this impermanence?

Life itself is transient. Life is evidenced in the physical body. A moment hence it is extinct. And animation is suspended. What then becomes of that intelligence which but a moment ago animated the physical organism? Its transition to another plane has taken place. It may have been to an intermediate plane, depending on its existing soul status. Or it may have soared to the Supernal Realm, there to commence its immortal existence.

To the thinker conviction must come of the truth of these words. For the mind accepts truth when its understanding permits. And concentrative thought is not possible unless the Temple of Thought has been built, providing the intellect which gives expression thereto.

It is the common lot to accept tomorrow that which the mind refuses today. Progress is so defined: a moving or going forward, an advancement; and evolution is thus demonstrated. Compare the era of our forefathers who tilled the soil in the most primitive way with the locomotion of this century. What would have been their reaction to the promise of the radio? Hilarity would have convulsed their being at the mere suggestion.

The wheels of progress turn on the axis of opportunity but Time regulates the momentum thereof.

RELATION OF THOUGHT TO MIND

To what extent does thought react on mind?

Scientific data relegate mind to that portion of the brain whose functioning power operates it. But the blade of dissection has thus far failed to definitely separate it from the convoluted substance thereof.

Strange to say, though science defines mind and the subconscious and recognizes their import, and though it questions not their reality, yet denunciatory in the extreme is the reaction of scientific mind to the suggestion of soul communion with the realm of immortal conception. The very acceptance of mind as a definite but intangible organism should pave the way to a broader understanding.

Soul too is accepted as existing but its exact location or substance is equally evasive to the medical intelligentsia.

Metaphysics supplies the exact location of mind and differentiates between it and the consciousness. Mind is in close proximity to the brain, functioning in unison therewith. But it is a definitely separate organism, intangible to the physical eye, of ethereal substance, vapor-like in its suggestion, but clearly visible to the Immortal vision. Within mind, as its substance or foundation, is that which is designated as the consciousness, or subconscious as the psycho-analyst prefers to term this vehicle of expression. On the consciousness each fleeting thought registers an imprint. All is recorded thereon. It is the storehouse of knowledge from which memory draws at will for sustenance. And it is that part of mind which is imperishable and survives

through the eternal ages, for it may truly be termed the Temple of Thought.

Within each existence experience provides an additional accumulative store and though soul may turn in retrospection thereto during its period of hibernation between existences, yet when soul once again dominates the physical body Infinite Mind imposes a veil between memory and the fruits of the past. The reason is obvious. Soul must, through another existence, strengthen its moral fibre. And it must build on that which is its substance. For instance, the sculptor works each day on that which he has brought to its present state of perfection the previous day. Were he to delve within its incipient process constantly, progress would be impeded. It is thus with soul. Through the school of experience which life provides it wends its way to the completion of its destiny.

Between each span of continuity mind survives, accompanying soul to its somnolescent repose and co-operating therewith in reconstructive self-analysis. But when purification is attained and soul, freed from all that impedes progress, functions once again as pure spirit (an infinitesimal part of Infinite Mind) mind disintegrates; soul having no further use for its substance. And the consciousness built through evolution provides the medium through which soul operates.

Intricate and delicate, the cerebral convolutions act as a sounding-board to mind, vibrating to the suggestion thereof. When through accident this delicate structure is impaired mind ceases to function with normalcy, for soul is withdrawn, finding expression denied. But the mind ever remains close to the brain, through which it functions until death severs the connecting cord of thought which binds them together.

TANGIBILITY

Tangibility may be defined as that which responds to the desire for physical contact, plus that which is substance to the material eye. But do not the clouds which float through the ether far above the earth's surface defeat this definition? They are visible but not tangible. And the wind which sways the tree-tops — here is evidenced the effect of which the cause is intangible. Again, the lightning is distinctly visible but the audible thunder is equally intangible. How differentiate between that which is tangible and intangible?

The brain is a physical substance. But the mind which finds expression through it is a hearsay. The body is a visible substance but the soul which emanates intelligence defies location.

Science projects radium within the cells of a tissue wherever its need is apparent and the effect is discernible in the disintegration of cancerous tissue. What is this but the Karmic Law of cause and effect? Life animates the physical vehicle. We see the body move, breathe, vibrate with vitality. But if the intangible life is withdrawn what happens? Joy thrills the soul with gladness. And its antithesis, pain, depresses with its suggestion of sorrow. These are emotions we are told. But they are not to be visioned as a tangible substance. The soul seeks communion with the Supreme Power and a spiritual uplift is bestowed. The bestowal is undeniable but whence comes the change of spirit? Tangibility to the material mind represents reality and all else is designated as a fallacy, an illusion, but just where is the dividing line?

The chemicalization of the body as maturity succeeds adolescence and as senility follows middle-age gives food for thought. A process of change is appar-

ent, but why? Ponce de Leon sought in vain for the Fount of Youth. And Steinach through glandular substitution for relaxed tissue sought to demonstrate to a credulous world the possibility of rejuvenation. But Nature smiles and reveals not the source of revitalization.

Evolution propounds the enigma of modern philosophy. It defies analysis and substitutes lassitude for energy, and langour of mentality for the brilliance of maturity; silver threads replace the color pigment in the hair: all a slow decay apparently. In reality it is but the autumn of man, preparing the soul for the winter of somnolence, that spring may dawn with a new life and vigor on another plane of existence. A Supreme Intelligence so ordains and acquiescence is enforced.

Only the soul who functions in the freedom of divine understanding retains that elasticity of thought up to the transitional period, and why? Because his soul has passed through and beyond the seasonal change and has traversed the plane of experience to the completement of its evolution.

ILLUSION

An illusion is a phantasy, an ephemeral suggestion or a mirage of thought. It may be transient, as fleeting as a shadow. Or it may by its very tenacity cling to the consciousness, repelling all efforts to dislodge it.

Ever in mental infirmity is illusion a characteristic symptom. It may take the form of a harmless fancy, which may be classed as an hallucination. Or it may be so pronounced that it becomes an obsession, clouding the mind with its insistency. To view a person thus afflicted must necessarily arouse a profound sym-

pathy, for realization dawns of the tremendous importance of thought-control. In this lies the secret of rehabilitation and difficult in the extreme is the process after the damage is done.

By the reading of impure or highly suggestive literature (and the current output is teeming with sex problems) does the individual pave the way to a period of thought retrogression. He implants within the consciousness all types of wierd suggestions and desires. And when at a later period of his existence disease takes toll, inducing an illness which depletes his vitality, the weakened morale exhibits a tendency to give way to the morbid suggestions he has implanted within his thought supply, with disastrous results.

To rebuild one must tear down each weakened support, lest the entire structure be precipitated to the ground in stress of storm; reinforcing it with that which has stability.

Thought-control is the secret of intellectuality. The intellect has been built slowly and painstakingly, discarding the rubbish of inconsequential trivialities and retaining that which stimulates thought.

LETHARGY OF PURPOSE

Lethargy is suspended or quiescent effort and it may be for any one of many reasons. Soul may demand a release from the importunities of experience, seeking in lethargy to find a greater stimulus for eventual progress. This lethargy may be evidenced through the greater part of a whole existence. The world at large designates it as stupidity. But unless cupidity is also evidenced this is not the true analysis.

Cupidity and stealth, combined with lethargy, indi-

cate a low state of consciousness, with greed the basic fundamental.

Lethargy, combined with idiocy, may result from the latter or it may be resultant from a pronounced excess within a previous existence, thrusting a condition akin to paralysis on the soul.

Karmic Law designates the intermittent period of activity and somnolence for each soul, and obedience is exacted. If the intervening span between existences has not provided the necessary stimulus experience must provide the nucleus of effort. So, to judge hastily the person whose lethargy of thought arouses our interest is oftentimes to do him an injustice. Who knows but what at an earlier date we too may not have passed through the same experience?

No two souls traverse the same orbit of experience. Each finds and maintains his balance according to his present understanding. And if his mental vision be limited to the materialistic acquisition look through and beyond; vision in thought the distance this soul must progress to stabilize thought, to acquire a standard which merits approval from Infinite Mind. Compassion will color your judgment to the extinction of censure.

ELEMENTARY KNOWLEDGE

To him who seeks within the britannica of Life for knowledge it offers a diversity of subjects for his mental digestion. He may delve within mathematics, subtracting from the root of life its essential value. This may differ from the text his brother selects, depending on the objective point of his desire. It may centre on that which finds its inception within the realm of creative art. And if his pecuniary supply merits the ex-

penditure he may wander at will throughout the galleries of the old world, rich in traditions of the past, gleaning from their import a glimpse of immortal beauty.

The statuesque perfection of a Cleopatra may charm his inner longing into an effort to produce from his own instinctive genius a like production of the symmetry here evidenced. It may awaken a dormant talent buried beneath an avalanche of experiences on another plane of consciousness or, in other words, in another existence. This often occurs when soul has been compelled to forego its chosen vocation for a time in order to eradicate some inherent trait which has left a weakened link in the Karmic chain.

It is thus Infinite Mind works to the completion of His great plan. The Master Builder requires the foundation to be reinforced whenever a weakened part tends to endanger the structure of soul.

Again, the seeker of material aspiration may delve within the world of finance and there fret his soul into a frenzy of greed, fostering the accumulative desire, only to find at the end of a lifetime spent in amassing material treasure that it does not satisfy the inner longing. Or he may divert it into philanthropic channels, enriching the lives of humanity and building up that which will endure throughout Eternity. For a humanitarian project can come but from one desire: that which impels soul to expression of the deep compassion it feels for his less fortunate brother. Wealth is a tremendous responsibility and he who uses it not wisely builds up that which in the course of another existence he must tear down to build anew, with a greater comprehension of its real purpose.

Within Life's britannica may be found the field of

achievement. And there the mechanical mind feasts to fulfilment in architecture, engineering, mechanical invention of devices of every nature that tend to oil the wheels of progress, so that the chariot of life advances with less friction and greater ease.

All these devious paths lead to success when the will power is sufficient to impel purpose in the avenue of safety.

The individual whose soul thrills to the great law of harmony works at peace with all the world. He knows not rancour or hatred. For his understanding condones without censure the weakness and idiosyncrasies of his younger brother.

To turn the leaves of thought one by one, gleaning from each page a lasting memory, is to enrich the mind. And to occasionally brush memory with an hour spent in the dusk of twilight, beneath the dome of Nature's dream-world, attuned to its dim beauty, is to embellish with rare jewels each thought gleaned therefrom.

THOUGHT SUPPLY

From whence comes this endless supply of thought which permeates the mind? It is strange that this question is not more often asked. Each individual accepts without question his right to draw from the source at will.

Thought is given birth through experience and this Destiny provides in an endless variety, ever weaving a chain of circumstances which bind the individual to the fruit of his efforts with relentless insistence. He may struggle to free himself from certain conditions but there is no point of exit. Thus is desire thwarted at times, that soul may learn through adversity or satia-

tion that which cauterizes it of some inner weakness or desire. To satiate is to know to excess that of which we partake. And inevitably the pendulum of desire sways to the other extreme and mind delves within the realm of thought for a new idea with which to exploit its longing for adventure.

This must of necessity be drawn from the source of supply which experience provides. As a network of thought, experience weaves a mesh over the soul. And Spirit, urging soul to action, grasps at that which at the moment it seems expedient to exploit, thrusting upon mind the urge for expression.

When the individual whose thought centres on perversion seeks gratification therefrom, what result is evidenced? Soul is as a corroded substance and thought knows no harmony of being. It must of necessity travel along the line of resistance, for the instinctive desire is to repel all that deters progress. So an inner war is manifested.

Has one ever seen a criminal whose physiognomy denoted a happy or contented state of mind? On the contrary, a criminal's chief characteristic is an expression of cunning or hatred, an instinctive desire to retaliate or injure all mankind. Is this not indicative of an unrest too deep for words, that seeks expression in crime? His better nature is at war with the animal desire and lust urges him on with relentless force. Imprisonment curbs his activity but it does not allay the hatred which permeates his being. Corrective measures fail to appease the predominating desire. Humanitarians urge the honor system of parole but only in rare cases does this prove successful. Harsh as it may seem, the only redress for society is to restrain his impulse, placing him where his power for harm is nil.

I say this in compassion and understanding. Evolution at this period of his career provides no other outlet for activity. In making this statement I am referring to the morally delinquent and to the hardened criminal whose general characteristics prove his low grade of mentality.

Crimes are often committed in the heat of passion or temporary insanity that are bitterly regretted. And after a certain period of self-analysis behind the walls of a penal institution, in enforced servitude, the debt to society may be cancelled and the offender, given the opportunity, may from the ashes of his despair build anew his life within a different environment.

The debt to society is often cancelled in the case of moral delinquency and the offending party received with all the *aplomb* of a returned prodigal. But too often, alas, it is withheld when the offender lacks the social prestige or pecuniary advantages necessary with which to blind the eyes of the incredulous to criticism. Moral courage is a valuable asset when rightly directed.

Within that great refuge which harbors the derelicts of society the erring one, of whatever class or sect, is received with open arms; and it is to this great institution, the Salvation Army, that I give the homage that is justly its due. Here are exemplified the teachings of the Christ to the rich and the poor, to the lame and the halt; none were denied.

SUBTERRANEAN CHANNELS

Beneath the surface of the earth science has found a network of subterranean passages and when at times there is an upheaval of the earth's surface through a volcanic eruption, or an earthquake of mammoth pro-

portions, what happens? New crevices appear. And within that vast body of water known as the ocean new islands appear and others disappear. Sunken continents there are in the vast Atlantic. And even in far-off Asia the land is constantly changing its contour where it borders the sea.

Within this ever-changing condition lies a purpose. Infinite Mind provides a greater momentum for humanity. But this must of necessity take a general trend and a planetary change is superinduced. To what purpose? — you ask.

And I reply: because a new era of civilization is dawning and man is becoming a super-civilized being. With automobiles, with aeroplanes and Zeppelins, the world is fast approaching a crisis in its industrial career. And a geographical change is in order also. Within the next generation surprising changes must of necessity take place. For the quickened momentum has brought a development of crime which threatens the peace of the country. International peace too is at stake. For various nations are on the point of war with their adjoining neighbors. What will be the outcome unless the momentum is stabilized by a higher standard of living? Thought functions within the groove of materialism to the exclusion of the spiritual.

Many great educators are advocating a return to a period preceding the passing of the Volstead Act. But Time cannot turn the hands on the clock of life backward. And to what purpose stemming the tide after the dam has let the accumulated debris mass?

Within the individual mind alone lies the remedy for corrective measure: by lifting thought to a higher level and by instilling within the daily life the essentials of a more lofty purpose. The individual may say:

to what effect are my puny efforts? But one inspired leader very often inflames the mass, and who knows how far into the distance his light may shine, reflecting his innate purpose?

The geographical condition has given certain scientists intense concern. Numerous earthquakes and volcanic eruptions testify to an unwonted activity therein. Vesuvius is a flaming protest to peace. And her sister Ætna from time to time warns that her fires are still raging. Man is powerless to control the elements. But the danger within humanity suggests a greater conflagration unless the present fire of unrest is curbed or extinguished.

A GENERAL SURVEY OF LITERATURE

Within the literature of the present era is a decadent trend. While the classics still adorn the shelves of many a private library, the general taste runs to a mediocre choice. The sex problem seems to agitate the minds of most writers today, who contribute their dole to supply the demand. It permeates the cinemas. The current magazines reek of broken hopes and ruined lives. And to what end? The youth of the country absorb this unhealthy food for the mind with amazing assiduity. To speak of Voltaire or Shakespeare, of Tennyson or Plato, is to invite an annihilation that tends to paralyze thought.

Outdoor sports, fortunately, tend in a small degree to restore equilibrium. But since the automobile came into general use the lure of the great outdoors supercedes the lure of the meditative hour. This is but natural with civilization. But to what does this lead? To the demoralization of the cultural instinct. No one can deny that culture is innate. It is the outward expres-

sion of a fine soul, one well advanced on his Karmic Path. The veneer applied in the local finishing schools of the country may add a surface polish, a conventional nicety of behavior, but culture is built through a systematic thought-control, which broadens the horizon of the mind until its needle swings freely on the compass of intellect. To acknowledge an introduction gracefully, or to handle a teacup in the correct or approved mode, does not satisfy the discriminating taste which delves beneath the surface for the essential values.

To return to the current literature.

The biography at the moment is the choice of the ultra-select, who follow the fashions in literature as they do the trend of the Parisian mode. To this end a variety of biographies is appearing in the book-marts. A few are really of excellent content. But countless others are repetitions which have been painstakingly delineated in a new form to lure the golden shekels from the ultra-modern.

In Aristotle, Plato, Descartes, Coleridge, Swift, Addison, Lessing and Heine is to be found the genius which may be termed the shining light of literary achievement. On one page of that which is considered a classic is food for thought which the most enterprising would be unable to glean from a whole volume of the modern trend.

To cultivate a literary appetite is it essential to select that which is an example of elementary study, absorbing its content, a crumb at a time, thoroughly digesting the same before partaking of a larger portion? Thus the appetite may be stimulated till it is capable of absorbing a full-sized meal. A thought at a time is

an excellent rule to follow, with an occasional period for meditation.

REMINISCENT THOUGHT

Reminiscent thought is the process through which memory delves within the consciousness, extracting therefrom the gist for meditation. It may be of a joyous nature and to resurrect it from the past is to embellish it with an added beauty. Or a tinge of sadness, even remorse, may permeate the mind when in meditative thought we scan its length again. The process tends to imprint it more deeply upon the consciousness. And each time we thus bring it to the surface of the mind, through the channel of thought, we enmesh it the more firmly.

Tenacious is the consciousness, to retain all that is stored therein. This may seem difficult to accept when one recalls the dreary effort of childhood to memorize a lesson. But a difference lies therein. To commit to memory a verse or a portion of a prose document requires a concentrative thought which emphasizes the necessity for memory to reproduce instantaneously as a whole that which it imprinted thereon. To draw the substance of an article and to recall it word for word are two different processes. A thought, being amenable to expression in many different forms, makes easy the work of memory; for it is the idea which is embedded in the routine of daily life.

In the aged is an exaggerated habit of reminiscence. There seems to be a charm in looking backward, in calling to life the memory of bygone days with the fleeting joy therein. How barren life would be if memory remained dormant throughout a whole existence. It would be as a world devoid of color.

In early history many an idea lived within the mind, for the means of recording thought was so primitive that comparatively few knew the process. Thus, at that time, symbolism played an active part and even today, in certain parts of the world, it is still resorted to in a marked degree. Within barbarism, the negroid race of Africa resort to crude symbolism. And in far-off Asia many tribes in the interior know not the process of recording thought.

Civilization has paved the way to a greater urge for knowledge. But it has also brought an era of enlightenment. The true seeker ever reaches the goal of his yearning. For the Portals of Thought swing wide at his bidding. And Infinite Mind provides the wherewithal with which to quench his thirst.

THE ESSENCE OF DESIRE

Desire is that which urges an individual on to the commitment of that which for the moment satisfies his longing. It may be in the nature of a vice, insidious and tenacious, which thrusts the necessity for fulfilment upon soul. It may be an inherent weakness, fostered through indulgence and abetted by folly, who is the kin of desire.

Within the soul the infinitesimal spark of spirit urges soul to action. Thus impelled for the need of experience soul turns to mind, thrusting into the channel of thought its insistent demand for appeasement of the soul's appetite. Ever responsive, mind expresses through the brain the ultimatum of soul. And the brain centers respond with the alacrity of obedience. What is the result?

The act, of whatever nature it may be, is committed with all the zest desire furnishes.

To him who would curb an appetite it will be necessary to first analyze its motive, scourging with contempt the consciousness, thus bringing the will-power into action. Persistently must this be done ere the enemy is routed.

To remove from sight that which tempts is giving way to weakness. For with temptation removed the power of suggestion is no longer present and initiative is in a state of quiescent repose. Better by far to look the tempter squarely in the face, calling on the inner self for help in the eradication of desire.

Many institutions house those unfortunates who are addicted to narcotic and alcoholic stimulants. But the efforts at control are unremunerative. For, unless the will-power be stimulated and reinforced, the relief is but temporary.

Many a brilliant future has been blasted by the weakening of the morale and the subsequent addiction to that which paralyzes the thought-stream, by inducing an inertia of the mind.

A victory won is a step higher in consciousness, a building up of the morale, a strengthening of resistance for future need. The wise squirrel stores the winter's supply.

MEDITATION

To the student of metaphysics the need for meditation is obvious. And just what do we mean by this term?

Meditation is that process whereby the soul seeks the silence of an inner repose. Withdrawing from all that tends to distract or stimulate thought, enter the sanctuary of your domicile, preferably during the morning hour, and free the mind from all thought. To

do this, the person in question must be supine or reclining at ease, with every muscle in a state of relaxation. Invoke in thought the image of an ideal. It may be that of the greatest teacher of all times, the Christ. Or the longing may centre on the outward expression of love, as embodied in a theme of great and surpassing beauty.

When the mind has become fully absorbed within the theme of its devotion reflect silently on the various attributes of its being. Thus, the soul attuned to the inner peace, which slowly pervades it, will gradually lull thought to rest and remain acquiescent to the healing ministrations of Nature. In a brief time her healing will become apparent and the soul communion with the invisible realm of peace will be established. Unbelievably beautiful will be the thoughts imprinted within the consciousness during this brief communion in the silence. And the recipient will feel that he has indeed been blest.

Thus do many seekers establish that silent communion in thought which eventually results in an inspirational gift of rare beauty being bestowed upon them.

The way is paved through silent acquiescence to Divine Will, through the medium of meditation.

THE SOLAR SYSTEM

Within the canopy which is likened to the dome of earth's dimension innumerable solar constellations reflect their gleaming light.

To gaze on high, striving to pierce this purple depth, is to feel a sense of awe. For man seems a puny and inconsequential being compared to all this vastness of space, which confronts his eager vision. An in-

instinctive desire is born to soar far aloft, beyond this vast domain of light. And what would man find if this feat were permitted him?

Reason tells us that space is illimitable. But we also know that Eternity knows no limitation. He whose soul obeys the inner voice may, through concentrative effort, project thought up and beyond this vast dome; and therein he may contact that which his soul knows as the goal of its longing.

Upon vast planes of consciousness, embellished by thought with the jewels of divine conception, function those whose souls are forever free. Through successive existences, each one a step higher in spiritual understanding, they have attained the consciousness which has dissolved the veil of illusionary aspiration. And it is by divine inheritance that they enter the realm of immortal conception.

Within thought is found all that which provides incentive for progress. And to create is the inner and intuitive longing of each immortal soul. Some may centre their longing on that which constitutes art and the thought-form which is built is dissolved at will, to be remodeled in a greater state of perfection. So is built all that is released through the channel of thought-transmission within the mind of one still on the physical plane. This process has been gone into at length in a previous volume. So, but a brief mention is made thereof.

To him who seeks to penetrate the Great Beyond a word of caution is vouchsafed. Only to those whose souls have renounced the lure of materialism, seeking rather within the inner life for that which provides the soul's manna, is it possible to project thought to the Source of all good, in a reciprocal communion.

He who seeks with an ulterior motive will but contact the goal of his thought-level. Infinite Mind bestows impartially the inspirational gift to all true seekers of light who have served their apprenticeship in thoughtful meditation.

FAME

Fame is that acclaim which man gives in token of his homage. It may be because of some great feat accomplished. Or it may be because the individual thus honored has contributed that in art which will forever adorn the galleries wherein masterpieces repose through successive centuries. Whatever it is, the laurel wreath adorns his brow. And public esteem centres around his being.

Many a brilliant personality is irreparably injured by this public applause. Unless humility is an attribute of his nature he will be swept from off his balance and his ego will become inflated, disaster resulting.

Another proclivity of fame is that ofttimes it is fleeting, transient as a dream, and the golden spoon contains the bitterness of aloe before the nectar has been drained from its depths; this because the feat which commanded wonder has been exceeded by another and greater example following immediately after.

The fame which is imperishable is that which has spirituality as its underlying motive: a strain of melody of unbelievable sweetness, which lives forever in memory; a canvas adorned with a madonna whose tranquil beauty breathes of immortal conception; a verse whose rhythm suggests the tide sweeping us onward to a sweet repose. All these are imperishable, per-

manent, and their creator visioned that which was produced with the inner perception of the soul.

OCCULTISM

Within occultism lies the key to mystery but its dangers are manifest, and only an intrepid soul may venture therein.

From time to time some Hindu disciple of truth leaves his native shores and founds a center within the confines of the Western hemisphere. Strange to say, a following is assured. And disillusionment follows swiftly in the wake. For too often the fraudulent process used to extract the pecuniary reimbursement exacted brings unwelcome publicity to both the seeker and the self-called Master.

Just why a race whose traditions are founded on the Christian religion manifests a yearning after occultism is difficult to understand. But the exotic and mysterious ofttimes lure the soul torn with unrest.

There are some notable exceptions within this class of philosophers and one is the young Krishnamurti. Among his following are many intellectuals seeking in theosophy the manna for their soul. In freedom of soul he seeks to give a message of inspiration.

Occultism is a menace to progress insofar as the Western mind is concerned. For its pitfalls are many. And unless Reason dominates the mind to the exclusion of fear the danger of obsession is obvious. The power of incantation tends to stimulate the sense-center, releasing a torrent of desire which, unless curbed, will eventually start the student of occultism on the path to gratification thereof.

Within the lure of spiritualism also many seek to alleviate their woe and charlatans there are without

number to prey upon their susceptibilities with unscrupulous zeal. Safety lies in avoidance of all that is occult, unless the soul through the purification process has attained the power to project thought to the immortal or supernal realm.

If the individual seeks communion with the realm of immortal conception and approaches the Master Physician in humility of spirit, and with pure intent manifest, that communion of soul which heals with the infinite tenderness of divine love will be the seeker's reward. His projected thought, when sent by the inner longing for spiritual enlightenment, will reach the goal of its desire.

ANCIENT PHILOSOPHY

To delve within the content of the ancient Hebraic philosophy, is to revel in a masterpiece of rare beauty. For perhaps here as in no other is found the true teaching of the Christ. Much has been transformed into an anglicized version, that which the Protestant faith uses, but ever adaptable is the Word to the needs of the people.

Jesus, of Nazareth, commonly called the Christ because the teachings of the Christ-consciousness were in him exemplified, came to earth at a crucial time in its history. And his is the outstanding personality of the ages. Had his teachings remained in a pristine form, breathing of universal love, and the united brotherhood of man, sectarian strife would never have developed. But each interpretation of the Bible has been that which the literal mind demanded and only at rare times is found an exponent of truth who transforms its allegorical symbols into spiritual enlightenment.

Mohammed sought to instill within his followers

the spirit of charity. This was the sum-total of his longing and he promised an eternal reward to those who were faithful to his command.

Buddha stemmed the tide of revolutionary activities by instilling within the mass the doctrine of fatalism, and Karma substantiated his plan.

Confucius gave a rare translation of the moral law and his may truly be termed a dawn of enlightenment.

But Christ it was who laid the foundation of that charity of soul which forgives all and condemns none.

To attain the Christ-consciousness should be the aim of every true seeker, for it is the supreme test imposed by Infinite Mind on those who would progress through and beyond the Celestial Realm. Few there are who have reached this pinnacle of spirituality. For the soul must necessarily be clarified and purified to the essence of Infinite Mind. And all ties are severed which bind soul to the Immortal Throng. This may be deemed a hardship. But that which binds must restrict; and freedom is essential.

Moses sought to attain this consciousness and his is a striking example of fidelity.

Among the ancient philosophers were many savants of renown. Socrates, whose teaching still puzzles all but the intelligentsia, was one. Plato too bequeathed the fruit of a superior mentality. Spinoza of a later era gave that which the mental appetite devours with the savour of an epicurean taste. Leibnitz also added to the wealth of the literary britannica. Many there are, too numerous to mention; but of all, it is the personality of the Christ which stands supreme in the annals of historical data. And to his innate purity does the entire world pay the tribute of the soul's homage.

PEDANTRY

Among the intelligentsia are many who resort to the practice of pedantry and they may well be termed literary parasites. For they thrive upon the applause of the gullible. And it is only when the microscope of the true intellectual is directed within the depths of their accumulated knowledge that the bubble of their self-esteem is pricked by the pin of perspicuity.

Within pedantry lies a world of confusion. With a mere smattering of knowledge of a given subject, the exponent of self-denominated genius strives to enlighten the world with the fruits of his effort. The result is a confused state of mind, with the seeker of enlightenment thrust upon his own resources, plus a feeling of futility and disillusionment.

Plagiarism too is another practice resorted to. And, while to some extent the statement that there is nothing new in the world is true, yet to deliberately pilfer the fruits of another's genius is a form of theft. This practice is especially resorted to in the world of music. And what is more disheartening than to recognize the aria from some choice and dearly prized classic transposed into the mart of jazz atrocities? Compassion should be the inward emotion for the one whose musical limitations permit the theft of a rare jewel of musical value.

Within each generation a new musical taste develops. With jazz the product of this age, one wonders what the next will bring forth. Perhaps the pendulum will swing to the other extremity and once again harmony will be characteristic of the current taste.

A well developed taste for musical knowledge is a valuable asset, for within it lies a rare compensation for life's undertow which at times draws the soul be-

neath its turbulent current. Life thus loses its power to bruise the soul whose keynote is that of harmony.

ECCLESIASTICAL DICTUM

Within the dogmatic laws of the denominational autocracy is much that deters progress. The individual subject to the restraints imposed is denied the privilege of freedom of thought, and by imposed rules is compelled to derive his soul's sustenance from the fount prescribed by the sectarian head thereof.

This is a form of autocracy, for the base of all religions, irrespective of creed, should be tolerance. And the tolerance the Christ taught embraced all and denied none.

If the mind's horizon be restricted to the limits of one faith it must necessarily be parched as the desert's waste. For no one faith has the fundamentals which all, jointly dissected with the blade of Reason, provide.

In Catholicism is that which conforms to the papal dictum and the seeker must search within the prescribed catechism for his enlightenment. In Episcopalianism is a slightly more liberal view taken, but there is an underlying austerity and formality which lack the warmth of spontaneity. Here gather the *creme de la creme* of social prominence, and the humble applicant for spiritual alms will leave athirst as when he entered the portals of ecclesiastical celibacy. Methodism and Congregationalism offer a more comfortable haven. But herein is the Bible dissected with the broad blade of literalness and no deviation is permitted by its canonistic rules.

The Christian Science faith, founded by Mary Baker Eddy, offers a mental philosophy which is undeniably a strong factor in thought-control. But the

dictum prohibits the use of curative measures in any form whatsoever save those which are applied through the auspices of prayer; and the entire medical profession, with their God-given knowledge, plus the acquisition of pharmacopœial products, is consigned to the oblivion of mental turpitude. Herein lies a grievous error, for an all-wise Intelligence wastes not the means to mitigate suffering within the physical body through misdirected energy of years of false training, as would thus be embodied in the medical profession.

Within the Universalist creed lies a greater amount of tolerance than is customarily found and it is there many turn for their soul's refreshment.

It is a matter of serious concern when religion fails to satisfy the human need. And what wonder that numberless souls seek within the silence of solitary worship the communion they crave, with Infinite Mind! The appeal is never denied, whether it be sent from the tabernacle of the rich or from the inner temple of soul's desire. The still small voice responds and the supplicant knows for a certainty that his thirst is quenched.

SPIRITUALITY

Spirituality is the essence of spirit. It is that which the inner spark designates as the attribute through which it visions immortality; a oneness with Infinite Mind; a condition wherein the predominating characteristic is tolerance banked by understanding.

Christianity was based on the spiritual attributes of a Christ. And what does this term imply?

The Christ-consciousness is that which is exacted by Infinite Mind as the superlative condition of soul. Compassion is its predominating virtue and it is moti-

vated by the spirit of brotherly love. Within each individual lies the possibility of attaining this supreme soul status. But only through sacrifice of all material aspirations is the way paved to its attainment. Life on a physical plane demands certain appurtenances of comfort, which are essential to physical well-being. But he who seeks within the inner source for the soul's sustenance will regulate the material desire to the spiritual. Thus will soul dominate desire, enforcing the law of specific gravitation.

To one who, for the first time, delves within the philosophy of divine ordination the laws imposed may seem harsh and unnecessarily dictatorial. But unless the motive be cauterized of material desire soul is in a state of enforced bondage. Whereas, to assure growth a freedom must be manifest.

Infinite Mind provides sustenance for all living things. If the supply seems to be misdirected by the will of man the power to recreate a greater supply is ever manifest in time of need.

To bathe the soul in the waters of absolution is to be healed with the essence of peace and tranquility.

IRRESPONSIBILITY

Irresponsibility is the fluctuation of will-power, with stability a non-factor.

To view the efforts of an irresponsible person with a tolerance born of understanding facilitates his progress. For his mind is as a weather-cock, blown hither and thither by the prevailing breeze of desire. His own worst enemy, he suffers the effect of his own lack of initiative. The purpose of this is obvious.

The individual whose predominating weakness so flagrantly betrays his soul status has built his Temple

of Thought with a faulty foundation. And experience alone will strengthen the weakened portion. The school of experience provides all that is necessary for the builder of thought. The tools used are of various kinds, depending on the labor he performs. If he be at that period of his existence where the law demands the morale be strengthened he will use the hoe of adversity, that a stronger will-power result. And if some secret vice is his predominating weakness, through the plow of satiety will he lay up innumerable furrows of excess, to be eradicated through the drought of self-remorse and ensuing disillusionment. If his ego be inflated, his bubble of self-esteem will be punctured by the rake of progress, which will reduce it to the flatness of comprehension.

Within the school of experience all is provided for growth. And Time is the Master who winds the clock, which ever ticks away the years spanning each existence.

INTUITIONAL PERCEPTION

Within this title lies an obvious contradiction. Intuition is that inner sense which prompts us to action. We draw from the Fount of Knowledge which Infinite Mind provides for those who are attuned to the natural law of harmony, whose souls have reached that stage in their evolutionary progress where innate purity of thought is manifest.

To the casual observer the bestowal of this gift is a mystery; he finds it difficult to solve. For, with the material eye he visions one who to all appearances bears no tangible mark of superior soul growth. But the spiritual vision reveals the blended beauty of the encircling aura and the visionary one knows for a cer-

tainty this is a rare soul, thus blest with the intuitional faculty.

Perception is that which embraces the outward manifestation of the senses. To perceive is to grasp the essentials with the sensitivity of the senses; the sense of taste, of smell, of vision, of feeling, all centre therein. And while they are often developed to a marked degree, yet they come from the mandate the mind imposes over thought, which responds through the activity of the brain.

The intuitional ability is the sensitivity of the soul responding to the urge of Spirit. And wherein could a more rare attribute be given to man by the Supreme Being?

To commune with the realm of immortal conception through the medium of inspirational power opens a new vista for the soul. And within the sanctuary of meditative thought is found the supreme temple Infinite Mind provides for the soul's haven.

THE INNER SOURCE

Just what do these words imply? — is often queried by the student of elementary thought.

The inner source is that from which the soul draws its sustenance, the spiritual essence which it absorbs when an awakening has been partaken of.

Through faith the soul projects its longing to the source of all supply, and draws therefrom the nourishment necessary to its growth.

These words are as an enigma to the materialist, who measures his need from the source of that which is tangible to the physical eye. But the advanced soul grasps the essentials of communion with Infinite Mind as naturally as a babe seeks nourishment at the mother's

breast. The instinctive need for sustenance prompts both to satisfy that longing.

To the metaphysician communion is the silent language of thought between his own soul and the realm of supreme dimension, and it is there he gives the homage which is a tribute of his growth. He erects his altar before but one Supreme Deity, Infinite Mind. And the tapers he lights are those which his consciousness inspires. His incense may ascend to the realm of creative thought, there to open to him the channel of inspiration which flows direct within his own mind, enriching it beyond measure.

Thus does the inspirational law perpetuate its functioning power. As a stream flows onward to the sea with an ever-increasing volume, as its tributaries contribute the output of their efforts, so does the inspirational stream increase its flow, gaining an ever greater profundity or depth as the soul expands to accommodate the same.

Liken inspiration to a perennial bud which flowers into a greater perfection with each passing season.

Part Two

HYPOTHESIS OF THE UNIVERSAL MIND

Within the universal mind beats the pulse of humanity. To throb in unison is the ultimate achievement.

Part Two

HYPOTHESIS OF THE UNIVERSAL MIND

RELATIVITY OF THOUGHT

Thought is that through which soul finds expression. It centers upon the mind, thereby giving voice to the inner conviction or desire.

Soul, therefore, is the guiding power of thought and that which determines action.

Subtract from the parental root the substance of thought, first eliminating the basic element of profundity, and what have we left? Mere words, with no meaning. The thought-stream thus evidenced may be comparable to the chatter of a child who, with parrot-like precision, repeats that which its ear records. Again, multiply the thought-power by the substance which the intellect provides, and thought functions upon the intellectual basis, profundity being the depth through which mind operates.

To analyze thought one must dissect the intellectual capacity, separating the inconsequential from the profound. Wherein lies the ability for this procedure? Concentration provides the incentive therefor. And purpose is the potent force which impels the mind to action, demanding obedience.

In thought-analysis the psycho-analyst seeks to alleviate the mental suffering of the patient. He delves within the consciousness through a meditative process, extracting that which relativity to fear imposes. It may be of a perverse nature, bordering on a sex com-

plex, with desire thrusting upon the victim the urge for satisfaction. Or, it may partake of the nature of a repressed longing, that which in its intensity torments with an ever-increasing fervor. Soul may subservient be to that which is of a retrogressive order. So many factors enter into this problem which the thought specialist (for so we may term the exponent of this branch of science) strives to dissect with the knife of illumination. Thought, therefore, provides the incentive for all action and to it must we turn for enlightenment.

To analyze the thought-stream of an individual is to ascertain for a certainty the evolutionary progress involved. Let us liken thought to three separate and distinct periods, designating them thus: elementary, adolescent and mature. And from each will we deduce the essence of its strength.

Within the elementary stage of thought we find a tendency to inaccuracy, to hyperbole, to exaggeration. Trivial in the extreme is its import, centering on inconsequential nothings which register with little or no force. And to what do we accredit this shallow conversational stream? To the insufficient depths of its incentive power. The intellect is in its incipient stage of construction. Its foundation is not as yet reinforced with sufficient stamina to support the mind. It is comparable to a shallow stream flowing noisily along, with the concurrent echo of its own insufficiency. Time and experience alone has the power to deepen the channel and regulate its flow.

In the youth of the present era is found the representative conversational flow. But this does not necessarily denote an elementary stage of evolutionary progress. For, ofttimes memory, when drawing the curtain of oblivion over past existences for reasons

alone known to Infinite Mind, imposes a somnolescent period on mind through which the burden of intensive thought is withheld until it acquires a greater strength and stability. So, leniency of judgment must be exercised, bearing in mind the thought that the inscrutable Intelligence which animates and dominates all life alone has the power to scan the consciousness, with the discerning power of illuminative thought. To exercise patience, withholding censure, is to denote understanding.

To the period of adolescent thought do we next turn. And is not this a subject of intense interest? For here is evidenced the individual who is midway upon the cycle of Time's orbit. His mind has passed through the chrysalis stage of being and has, through succeeding existences, acquired a limited power to reason. It has not yet the stability maturity gives. But it inspires a degree of confidence and gives promise of greater development. At this period progress is at times deterred by an inflated self-esteem, which must of necessity thrust upon the individual an egotistical point of view. The egotist and the sceptic are products of this period, seeking through self-sufficiency to propel mind and thus frustrating purpose for the time being. For humility is ever characteristic of true greatness. And if the soul encases its being within an armour of self-satisfaction does it not denote a serious weakness, a temperamental condition which must of necessity impede progress?

To vision life as reality is within the power of a limited few. A glamour of illusion imposes a horizon through which the soul seeks in vain for the revelation necessary for sustained growth. But experience thrusts the necessity for a readjustment of values from time to

time, and greater momentum is thus acquired. Adolescence provides a pliability, an elasticity of thought which is detrimental unless it be stabilized by reason. Thought functions within the channel desire provides. And ever alert is the soul for fresh experience. During this period many a soul tastes the dregs of disillusionment again and again before cognizance is taken of the import of thought.

Turning now to the maturity which denotes intellectual capacity, what do we find? We find mind a concrete and dependable organ. Vacillation is no longer possible, for Reason guides the thought-stream within the channel of conservatism. Thought functions with a surprising clearness and brilliancy. It has the power of dissection, of concentration, of analysis. And it builds that which it creates with the skill of an adept, embellishing it with jewels of rare beauty. We may well term this process the building of the Temple of Thought; and it is intellect which is the basic, fundamental principle manifested.

Is a weakness possible within this period? — you inquire. And I reply: at this stage of progress a grievous condition at times is apparent. Thought which flows through the deep channel of wisdom gathers its substance from that which experience provides, reinforcing it with a rare spiritual understanding. This is a sane and normal growth. But when science imposes upon the soul the urge for knowledge, to the exclusion of the spiritual understanding, the intellect assumes a brilliancy which is metallic in its keynote; the tone lacks the fullness, the richness, which the spiritual note induces.

Many a great scientist has learned to his discomfiture that fame and adulation are as the echo of ful-

filment and only after transition takes place is he cognizant of the reason therefor.

To differentiate between knowledge and wisdom is to sound the keynote of universal thought. For, whereas wisdom is the pure stream which flows from the immortal concept of thought, knowledge is based upon that which science deduces with the microscope of self-illuminative thought.

TRUTH

To differentiate between that which is true and that which is false is oftentimes a difficult process. But within reason lies the power of discrimination.

Truth is ever veiled and there is a reason therefor. It is that man may use the power of thought, that through intensive concentration he separate the grain from the chaff. And why is this necessary? — you inquire.

To concentrate is to focus thought upon an objective point. The mind of necessity participates in this process, for it is so soul functions; and its mettle is thus tested. With all the strength it possesses mind co-operates, imposing upon brain the burden of expression. By its strength is determined the depth of concentration possible. If its elasticity is insufficient thought will rebound, without having penetrated the substance upon which it is directed. But if the mind, through concentrative training, has acquired the necessary strength it will bore within the substance, penetrating its depth and bringing to the surface the inmost and integral part of its being.

It is thus we differentiate between concentration and meditation. To meditate, we first free the mind from conscious thought, permitting the inspirational flow

to enter therein. This is contrary to the orthodox interpretation of meditation. But it is the spiritual analysis through which the inspirational flow is regulated. To enter the silence with a true humility of spirit is to attune the soul to the source of supply.

Often the statement is made that there is truth in all things. But how can this be so? If truth is the antithesis of error, how then could error exist if it were truth? Reason defines truth as that which is eternal; it has no beginning and therefore no end. But error is founded on that which is the opposite of truth. It has a beginning and therefore it must of necessity have an end.

Many intellectuals use this statement to illustrate the theory of universality of matter. But matter is composed of many ingredients: mineral, vegetable and animal. And Reason demands an accounting, an allotment of each to its proper sphere of usefulness, delineating the substance thereof. In gold there is alloy, which is the error; the impure which through a chemical process is extracted from the pure. In copper is found the alloy of lead, which must of necessity be extracted. You may inquire: what is alloy? And I reply: alloy is that which disintegrates, that whose permanency is not established. Error is the alloy of the soul which Infinite Mind extracts with the tincture of pain. The Master Chemist demands the pure gold when the ultimate chemical analysis is complete.

Just so does the physical body disintegrate. Consider the individual in the prime of vigor, before senility has extracted the essence of vitality. The bloodstream is more enriched, the muscular reaction far greater, the elasticity of thought more pronounced. Even the flesh has a different texture. But Time is the inflexible task-master who thrusts the decomposition

process upon the physical vehicle, extracting little by little the wine of life which flows through the veins, diluting it with that which tempers progress. It is thus momentum is slowed, that soul may approach the goal without undue haste.

SEGREGATION OF IDEAS

To one who understands not the intricate mechanism of the mind the suggestion of the segregation of ideas doubtless seems a feat difficult of accomplishment. But this is easily accomplished by the master of thought-control.

Let us compare consciousness to a vast area wherein are numberless receptacles in which to store surplus thought. Experience provides that which enlarges our store and we, of our own initiative, determine the quality thereof. Thought may flow through a channel of purity whose depths reveal a clarity of surprising beauty. Or it may follow the retrogressive trend, with murky shadows outlining its course. But of whatever nature thought is, it reveals but the real and inner Self.

To one whose soul status has (through a succession of existences) attained an innate purity is the inspirational flow an active part. And that which is stored within the depths of the consciousness enriches the soul beyond measure. It is as a rare collection of jewels with which he embellishes his Temple of Thought. And they are imperishable.

To return to the text of this script: thought is that through which the soul finds expression, and as each idea forms within the thought-stream mind seizes upon it for its mental digestion, assimilating its substance and storing it away for future use. What then happens when at a later period mind desires to once

again meditate upon this selfsame material? By the process of concentration it delves within the subconscious and brings to light the material it desires. Here the lay-mind intervenes: please explain this process.

By the process of concentration does mind impose the dictum of restraint on desire, lulling to acquiescence all but the thought in question. This accomplished, the intellect responds to the urge of the soul and calls to the brain for co-operation.

To sift the accumulated dregs of experience is but the work of a moment. Thus inspired, Reason lends a helping hand and proceeds to illumine mind, with the result that the idea is once again firmly implanted therein, and is carved by the process of thought into its ultimate form.

Somewhat obtuse — objects the lay-mind. But he who has read the preceding manuscripts of this series has within his store-house the knowledge concerning mind and soul, their conception and relation to thought, and the various planes they must of necessity traverse to reach the adolescent or mature state of being.

To segregate ideas it is necessary to tabulate them thus: constructive and destructive, uplifting and perverse, spiritual and material. This is not an easy process. Habit is a factor therein. And will-power too plays an active part. To construct is to build that whose foundation is firmly entrenched within the intellect, that which adorns, which has no disfiguring angles, but whose contour suggests grace and repose. It is thus the artist builds his theme, with spirituality the underlying tone. The musician too embellishes his theme with the concrete accoutrements. The poet builds around his theme that which immortal is, the lullaby

of the ages which lives forever in the heart, thrilling with its rich cadence, its rhythm, its harmony. Is not all that which has a spiritual undertone of immortal conception? Therefore, having found its birth within the Realm of Immortality it is that which is divine in its concept.

The ear which is attuned to harmony has found the keynote of love, for all Nature is the expression of the great harmonic chord struck by the Master Musician upon the soul of the human, which responds in a greater or minor degree according to his development and its equivalent understanding.

To enrich the thought-stream let a systematic control of thought take place. Eliminate from the mind that which suggests perversion or which has not the full tone of harmony within its depth. Then, as the habit is established, does the mind of its own volition segregate the pure from the impure, the constructive from the destructive, the inspiring from the retrogressive. All is retained which promotes growth and that which deters is discarded as waste. It is thus the soul demands an accounting of that which the consciousness has stored within its depths.

Segregation means what? The classifying of a thought or idea according to its true worth or value, retaining like matter each within its designated place. What then, when the waste material reaches a state of excess? A combustion must of necessity take place, a readjustment which entails a hardship, with ensuing pain and disillusionment.

It is thus the Master Physician works, to cauterize the consciousness and to give a new standard for thought.

HYPOTHESIS OF MATTER

Within matter is the hypothesis of being. For, upon the physical plane where man dwells matter is the source of life. It provides the activity through which the physical organism functions. And just what is matter?

Webster defines matter as that which occupies space and is perceptible to the senses. Very illuminating — but where does matter derive its substance? Here material mind is nonplussed. Matter derives its being from the formation of gaseous vapors thrown off by planetary orbs, which function through the ether. Within the law of physics is to be found the axioms relative to gas and vapor. Combined, what do they form? Substance, which passes through the various forms of disintegration and combustion states, until solidification takes place and a mass substance aggregates with increasing substantiality as Time binds together that which forms eventually a planet of lesser size. Gathering momentum, this accumulative mass enlarges its proportion and, as its breadth increases, indentations are formed by the cosmic force which concentrates for a brief period upon a certain point, with the resultant void which man eventually designates as a sea or lake of vast magnitude.

Through eons does this formative process continue and from time to time, as the highly etherized air becomes charged with the necessary attributes which sustain life, namely oxygen and nitrogen, new-born souls take up their first existence in a physical body thereon. Of brief duration is this incipient life. And the instinctive preservation of the same is the predominating characteristic of this stage of development.

To follow the course of the individual soul as it mi-

grates on in its evolutionary cycle, with each intervening span spent upon a somnolescent plane of thought, slowly and laboriously acquiring greater momentum and strength for a fresh experimental existence, is a study of supreme interest. It is thus each and every soul traverses the orbit of its Karmic Path to attainment of the intellectual status, which eventually frees and purifies the soul of all which is not pure desire.

Many an individual regards this process with horror and asserts the belief that his could never have been such an experience. But it is thus Infinite Mind propels the embryo soul on to its mature growth and none can differentiate the course from that which is provided.

Wherein does the body attain its eventual growth? — is here interposed. That which man knows as the physical body is a vastly different organism from the one of his earliest existence. With thought functioning as a mass rather than as individual thought, the soul could build but a habitation of the crudest order. Infinite Mind permits not a complete revelation of these embryo periods until the soul growth sanctions an assimilation of the same without ensuing shock. But when soul has attained the ultimate freedom and its stability is assured the privilege is granted to follow throughout its course the Karmic thread of continuity, scanning each era with the eye of understanding. It is thus an infinitesimal part of the great Plan is revealed. For who can follow the magic of the incipient soul, with its faintly glowing spark of Infinite Mind, on through the evolutionary period, without a feeling of awe for the supreme art herein revealed?

Many metaphysicians have revealed that which purported to be the origin of the soul. But many false

conceptions exist. He who speaks these words does so with the authority of a Master-intelligence, whose standing is unimpeachable. And to delve within the substance heretofore given, digesting its content, is to acknowledge the same.

Upon the plane of universal thought, where function those Master-minds who term themselves the White Brotherhood, is no partisanship, no preference for creed or denomination. They are banded together in the spirit of universal love and work in unison with the precepts ever before them which were first given by the greatest Master-mind of the ages — the Christ. And it is he whose active leadership ever inspires to greater effort the humanitarian purpose of this combined group, to lift thought to a higher level and to give to the thinking mass a new standard of ideal.

To labor thus is to each day attain a greater likeness of him who embodies all — tolerance, understanding, love.

INTRINSIC VALUE

What is valuation? Within valuation is the true worth of an article deduced, the integral substantiality of its value. It is thus Infinite Mind deduces from the sum-total the worth of the individual soul. He scrutinizes with the eye of the Master Intelligence its weak and salient points and that which of necessity must be eliminated is labeled as waste material.

Many a person of egotistical temperament demands proof of this statement. Wherein lies the reason for the great number of crimes committed upon the physical plane, which man designates as the earth? Is it not to shock the perpetrator into a realization of his predominating weakness, through subsequent remorse and dis-

illusionment, accompanied by the corroding element of regret, intensified by anguish? Comprehension dawns with all the glaring light of reality and ever does memory torture with the insistence which cannot be lulled to acquiescent silence until soul realizes to the full the extent of its weakness. Thus works the Karmic Law, propelled by the great cosmic force which regulates its functioning power.

To value an ideal is to place it within reach of fulfilment; to hitch one's wagon to the star is through concentrative effort to attempt to draw nearer to that which symbolizes the longing. It is thus soul impels effort, thrusting before the inner vision the desire for the attainment of the same. What then constitutes the intrinsic value which Infinite Mind demands in the final accounting? It is that of which the basic fundamental is purity. Love must be the motivating impulse. This must of necessity be so, for within the great law of harmony it is the love-vibration which is its dominant power.

And whence comes this force which dominates all life within the universe, that which propels the human on to the completement of his evolution, and that which animates the realm of immortality wherein function those whose freedom is eternal?

That which supplies the universe with the incentive for being is the cosmic force generated by the Supreme Intelligence, within the domain of supreme dimension. And where is this? — you inquire. It is that superlative realm which lies beyond and above the celestial plane, so far beyond that the Immortal but dimly senses its exact location. But the force which emanates therefrom is that which thrills his soul with

the joy of creative effort and supplies impetus for the same.

Many there are who have declared the Great Intelligence is visioned by the Immortal Throng. But this is a fallacy. His great love and manifest concern for every soul are evidenced in numberless ways. But the spiritual vision has not the strength to withstand the magnitude of His being. I, who give these words, speak with the absolute finality of one who has been designated by the Great Intelligence, in co-operation with that band with which I serve, to release that through which will the world embarked on a retrogressive debauch take cognizance of His ultimatum. But though he (to whom we also give the soul's allegiance) moves freely among us, I refer to the Christ, who is the one and only Elder Brother of this vast immortal group, yet we know not the Great Intelligence except as He whose love dominates all.

Truth must find an echo within the mature soul and it is to this soul that this illuminative text is revealed, to him whose evolutionary period is drawing to a close and to whom the call has come to join in spirit that invisible throng whose deep concern is to lift humanity to a higher thought-level, to avert a calamity which must of necessity take place unless materialism ceases to dominate the mass-thought to the exclusion of all else.

Within revelation lies the curative measure and through many a mind attuned to the realm of infinite thought will it at this time be forthcoming.

The precepts which animate this group-force are those which are founded on but one great factor — peace.

THE UNIVERSAL PRINCIPLE

Principle is the standard by which one gauges his desire. It corresponds to an ideal. But whereas an ideal to many is a vague and indeterminable quality which lures with its promise of fulfilment, a principle is a fundamental or basic part of that on which a business or line of thought is founded. It may be termed the idealistic background of thought, for the very name designates the character thereof.

In the study of metaphysics or mental philosophy, as many prefer to designate this line of thought, the principle which is the underlying foundation is that of a universal love, a oneness of mind through which thought is united as a mass-form and when directed toward a purpose is a powerful force.

At the present time the world is permeated by a general unrest, a disturbance which finds its origin in the wave of materialism which is sweeping throughout the mass, deterring progress and instilling the retrogressive urge, which manifests itself in an ever-increasing longing for lawless diversion.

Diversion is necessary to the welfare of the human as is the meditative hour. But it needs necessarily be of an uplifting nature, that which heals with its relaxing influence. What does the average individual seek today as a means of relaxation for tired nerves? After a strenuous day, spent perhaps in the turmoil of the business world, a craving for even more excitement drives him forth to the cinema, where a picture of lurid delineation appeals to the sense-centers and stirs the already weary brain to renewed activity. Or, he goes forth to one of the numerous cafes where a wierd form of amusement is in order. He goes through a strange performance of mucular contortion which is

the modern interpretation of the dance. His flagging spirits respond to a greater physical activity by the imbibing of alcoholic beverages of a more or less poisonous nature. What is the reaction? A sense of extreme fatigue, with the nerve-centers unduly excited; a troubled sleep which has little effect toward imposing the required rest and relaxation.

What then of the offspring of such parentage?

It stands to reason that the physical organism must be that which is of an inferior nature, for is it not a part of the parental root? And if that which bequeaths life is torn with a nervous energy which demands incessant relief, the seed bestowed must partake of this same weakness or lack of stamina. As has been before stated, the mental attributes of an offspring, or let us term it by its real title, the soul, brings into the new existence only that which it has built through a series of existences. And, if desired, it builds the outer form of its physical habitation; but the inherent strength of tissue, red corpuscles and nerve-force is its rightful heritage from the parental root. Therefore the individual who, through excess, brings into the world that which is denied a strong physique has contracted a debt which must eventually be paid.

Other forms of diversion there are which prove of immense benefit. Nature provides an endless variety of out-of-door amusements. She bequeaths with a lavish hand that which enriches thought. How many in this strenuous age pause for a brief moment to thrill to the beauty of the sunset? How many listen to the tide as it ebbs and flows, and realize that it is the eternal rhythm of the ages, that which beats within the mighty heart of Nature and is the pulse of her being, that which the cosmic element provides that to man may

life be possible? All life is motivated by this tremendous force which propels the planetary system onward in its orbitary way. And even as the mighty universe hinges on the cosmic power, so does the heart of man respond to the same force. Is not this worthy of serious consideration?

In time to come the mind of man must widen its perspective. To what does civilization tend? To progress. And this progress embraces the spiritual and the mental unfoldment, as well as the material. To this end was the thought-form of the radio implanted within the mind of its creator through the channel of thought-transmission, as a further evidence of a Supreme Power. How many pause to meditate on its potential possibilities? It is still in its infancy from a scientific standpoint. And if melody may be drawn in from the otherwise silent void of space who can say that thought from the supernal realm will not eventually be crystallized into being and made receptive in audible form within the millennium?

From the era of our forefathers, who plowed the field with oxen, to the present age is a mighty step. But it is thus progress revolves upon the axis of Time, and the mind of man must keep pace therewith.

PROOF OF CONTINUITY OF LIFE

Within the present era great numbers seek in various ways to establish proof of the continuity of life. They long to know for a certainty that death is not oblivion, and its very uncertainty, which torments with the longing for alleviation, drives the individual on to excess of various forms in his endeavor to allay this unrest.

Various creeds offer a temporary refuge. But too

many limit the field of thought and the near horizon reveals but little which may be termed enlightenment. A mind which is of normal growth spreads its roots in all directions; they penetrate the soil of all branches of science, seeking a universality of knowledge rather than limiting the supply to one source. For instance, the individual of broad vision converses with ease on a variety of topics: current events, political problems, spiritual truths — all form the gist of his conversational output, with a lighter vein permeating the thought-stream at times to refresh the mind. In other words, the versatile mind is the aim of all true seekers of knowledge, a mind which is ever responsive to the need of the moment.

Many statesmen have inscribed their names on the walls of the Hall of Fame through this very achievement. Who does not recall the delightful personality of Chauncey Depew, that grand old man of the senatorial field whose anecdotes charmed and refreshed many a social gathering in the political world? A rare soul, this; typifying the intellectual, spiritual and political ideal.

Within the maelstrom of modern life thought functions with amazing rapidity. The mind grasps each new development the age produces and instantly accepts it as a matter of course. Perhaps adaptability would better express this state of being. But the thought-stream is of a shallow nature. It accepts that which civilization provides. But how often does it delve within its depths to determine the cause of its birth? For instance, take the compass. How many can give a plausible analysis of this exceedingly delicate and intricate instrument? How many realize that the same magnetic force which permeates the ocean's tide

motivates this small mechanical device? That it sways to a magnetic current is a foregone conclusion, but how many reflect on the source of the same power which provides impetus for action?

Gravitation is the process through which an object is drawn to the invisible magnet whose power is manifest. That which draws the soul of man onward to the completion of its destiny is the magnet of Love, which is in reality the Supreme Intelligence. And that same power supplies the cosmic force which is generated within the realm of supreme dimension and which permeates all space.

Within the present age exists a soul to whom revelation has given the power to promote a scientific problem. I refer to Millikan, whose theory regarding the cosmic ray has aroused a tremendous discussion, with pros and cons galore. This master-mind must of necessity work in the scientific field, imparting the knowledge which is released through the channel of his mind to an incredulous world. To enter into this problem would be to intrude upon the field of scientific calculation which time alone will bring to a logical conclusion.

Entering the physical organism through the region of the solar plexus, the cosmic force permeates the nerve-centers of man, providing that which quickens the heart beat, which stimulates the brain to action.

When in time of stress apoplexy takes toll, what actually happens? A conflict occurs between soul and Infinite Mind, with the resultant issue of a sharp reprimand. Paralysis occurs and the soul is withdrawn hours before death takes place. This perhaps is a drastic measure but the soul thus released knows naught of

physical pain. It experiences but a swift release. This phase of transition will be gone into at a later period.

From time to time in various parts of the world proof is given of "supernatural" powers. The press gives a brief *resume*, perhaps with an undertone of scorn or disbelief permeating its context. This is invariably the reaction to a phenomenon which should be of vital interest to the world at large. It is true, charlatans are largely responsible for this attitude of the mass-mind toward revelation. But are there not charlatans in every branch of science? Does not the political life of the nation fairly reek with charlatan-ism? What of the medical profession? Its old and sacred traditions record many a proof of a black sheep within the fold. To discriminate against that which is of vital import is a grievous error. For the press is a tremendous factor in the national life of the country and sways public sentiment to an alarming degree. To suppress the various yellow sheets which blazon the moral delinquencies of those who live within the lime-light would be a real step in lifting thought to a higher level and through the process of starvation would the perverted appetite for salacious reading material die a natural death.

There is continuity of life. Nature gives an indisputable proof of this. And man but evolves on and on as the seasons rotate upon the axis of Time. Spring succeeds winter. And autumn lulls to acquiescent rest the summer of life. All operate within the Karmic Law, which is but the dictum of the Great Intelligence man knows as God.

DOCTRINE OF REINCARNATIVE LAW

Within the Law functions all life. And to oppose

this Law is of no avail, for it is irrevocable, indisputable. It is the supreme and ultimate dictum of the Great Intelligence and it governs the universe, including all planetary life, all organic and inorganic habitations of the same. It finds its source within the Immortal Mind, whose power is of a dimension that cannot be determined.

To refute the theory of reincarnation does not make the process an obsolete form. It but emphasizes the lack of growth to which the soul denying acceptance has progressed. It relegates him to the period of adolescent growth, with mind but commencing to embrace the fundamental truth it must in time digest and assimilate in order to round out the necessary and essential fund of wisdom that will eventually furnish its content.

Many an advanced soul who, through a prolonged period of mental concentration, has built his Temple of Thought to the required proportion, still refuses to accept the reincarnative doctrine as an authentic fact, What does this denote? It denotes an egotistical condition of mind, a self-sufficiency. The thought-stream has of necessity poured through the channel of outward manifestation. That which constitutes the store of knowledge hoarded within the consciousness lacks the spiritual essence which is derived from the inner source. The brilliant mind has centered its concentration on the scientific field, limiting its horizon thereto, and thought has crystallized. It lacks the elasticity which is necessary to normalcy.

Transition will illumine this soul and the ultimate will be attained thereby. Denial constitutes a barrier to real progress. For, when spirituality is the basic principle, the mind is as a fertile field and responds

with amazing rapidity to the seeds the inspirational flow implants therein.

Science is that which enlightens. But when its deduction is drawn from that which is at variance with spiritual interpretation the mind of man is of necessity limited as to vision. For the physical eye has not the power to penetrate space. It draws its deduction from its experimental analysis of matter. But the Immortal knows neither time nor space. When he has traversed the various planes of creation his vision has no limitation of perspective, for it embraces all. And, with the microscope of thought all creative force lies revealed as a vast panorama which he scans at will.

To impart this knowledge from time to time is his privilege if it be for the betterment of humanity. Certain cycles demand enlightenment in order to combat retrogression and the present is such a time. Civilization thrusts upon the realm of spirit the opportunity for real service and unanimous is the response to the call.

Humanity is but another name for brotherhood and if, within the ranks, is a disintegration of thought apparent those who have passed beyond the turbulent chaos feel the urge (by a concentrative effort) to stabilize thought, to temper the momentum to safety and to unite those whose advancement makes this possible under the common banner of universal love.

DESIRE

Desire is the craving or longing to attain a certain condition. It finds birth within the soul, which suggests to mind the achievement of the same.

Without desire soul would remain as an inanimate mass with neither volition or incentive. It would be

comparable to a candle without a wick; for the spark of spirit, which animates soul, motivates through the desire it thrusts upon soul for experience.

When this inanimate mass first takes up an abode in close proximity to the physical vehicle through which it operates (for contrary to the common belief soul does not enter the physical organism but, being the spiritual counterpart, it hovers near, at times indistinguishable, so closely is it allied; at other times completely detached and operating from a considerable distance, functioning through the mind, thus during the repose of the night soaring aloft in search of fresh experience) — when, I repeat, soul first associates itself with the physical vehicle it lacks the initiative for progress until desire is manifest, thrusting upon soul the incentive for gratifying the same.

Desire then it is that supplies incentive. And incentive supplies initiative.

Desire may follow the retrogressive path, leading to perversion, followed by excess and subsequent disillusionment. Or it may be the desire which uplifts and inspires soul, giving fresh impetus to growth. It may center its longing on achievement of an ambition, thus being a power for good. But of whatsoever nature, it is the essential factor of progress, for it provides experience without which progress would be nil.

We often hear the subconscious desire designated as the cause of dreams which torture with their semblance of reality. Freud emphasizes this phase of perversity, claiming that the dormant sex longing induces the presentation of the same. Doubtless this is to some extent true. But if thought-control were evidenced and the mind was not permitted to dwell on this form of excitation the consciousness would not have that

within its depths which demands a surcease from desire. Many a dream which the lay-mind classifies as a phantasy of thought is in reality a brief memory of that which actually occurred upon an intermediate plane, during the soul's nocturnal journey thereto.

To the soul whose stability permits, the memory of the nocturnal visitation to the higher realm remains as clear as reality. But when the soul, by its sensitivity, is unprepared for the revelation therein experienced the veil of oblivion is drawn before it resumes its position in close proximity to the physical habitat.

Much discussion has taken place regarding the position of the soul, many claiming that it enters the physical body at the moment of birth, abiding therein. But would not this vital separation at frequent intervals be in the nature of a shock if it actually dwelt within? It is the aura which facilitates its withdrawal, supplying the necessary elasticity. Again, when in a period of insanity soul soars aloft, receiving on a plane of somnolence the healing treatment which it craves, the break must necessarily occur. An all-wise Providence, who supplies the manna for every human need, decreed its present situation. And could the physical eye vision the ease with which it soars aloft it would marvel at the sublime skill revealed in the creative art.

To the inner vision this transition is as natural as the means of locomotion of the physical body. Soul is propelled through the force of thought and thought vibrates to the cosmic power which motivates all life. Here the materialist inquires: what does the terminology "inner vision" actually mean? The inner vision is in reality the spiritual power of concentration through which is plainly visible that which in reality is composed of the essence of thought. For all within the

realm of spirit is in thought-form, built to a perfective state by the concentrative intuitive ability. Not intangible and unreal as the mind of man deems it, but though ethereal the essence of love gives to the Immortal the power of creative genius, and that which he creates is eternal.

To vision the rainbow is to thrill to its beauty. But though it is fleeting it is that which is reality. And, while man has not the power to grasp its substance, his mind accepts it as an established fact. It is but a shadow of that which is distinctive of the immortal realm. For within color does the creative genius build a theme of superlative beauty. That which the inner vision reveals is truth, reality. For it is eternal, imperishable. Whereas the world of matter is subject to constant change, climatic, geographical, political. All is fleeting, evanescent. Even thought is an unstable quality there. It bestows fame upon a hero today only to snatch the crown from his head tomorrow, to laud another's victory. Continents disappear from view as did Atlantis and volcanic eruptions bury beneath the debris of Nature's fury entire villages. But that which is of truth and which is built by immortal genius imperishable is through all Eternity.

SUBJECTIVE TALENT

Talent is the innate ability to accomplish that which the soul designates as the means through which it seeks expression. It may partake of an artistic desire which longs to embellish a theme of superlative beauty. This is the creative impulse, which sooner or later is given birth within every soul. Or, it may follow a mechanical bent such as engineering or draughtsmanship. Or,

it may through science seek to create that which will enrich the world of matter.

The bacteriologist is as truly a creative genius as the artist who upon canvas immortalizes his theme. And the humble carpenter who painstakingly drives each nail within the dwelling of crude design is in reality in the elementary stage of that which in a later existence will be of an architectural bent. It is the subconscious longing thus obeying the urge of soul to create. To explain this to the carpenter in question would be to meet with a rebuff in the form of loud guffaws of laughter. But to explain the rudimentary laws of geometrical dimension to the infant would be to meet with an equivalent rebuff. Never attempt to feed the mental appetite of the infant in evolutionary progress with the intellectual food of the advanced soul. This is to court disaster in the form of ridicule. And an acute mental indigestion will result.

Strange is the attitude of a new-thought cultist to the immature mind and even more so are the idiosyncrasies of the fanatic to the thinker. One is in the immaturity of ignorance and the other reveals the state of mind where thought is not stabilized by reason. The latter is the more pathetic. Through a series of existences yet to come, the infant in thought lore will eventually reach through adolescence the age of maturity. But the fanatic must of necessity retrace his path back to the point where the inherent weakness was first evidenced, building anew, perhaps through one or more existences, with subsequent disillusionment as the fruit of his effort.

Inscrutable are the ways of the Supreme Intelligence. But who can doubt that this supreme wisdom knows the depth of every human need.

Talent then is that through which the soul expresses its innate longing. And what determines this choice?

To delineate this we must of necessity follow the thread of continuity back to its incipient stage. When the cosmic force liberates the infinitesimal spark of Infinite Mind, through the force of multiplied energy within the realm of conceptive thought, the embryo soul passes on to the plane where its somnolescence detains it until the impetus necessary for further effort is developed. Ministering thereto are numberless souls whose delight is to prepare these chrysalis egos for the period which must inevitably follow their inceptive hibernation.

Here is the innate longing implanted within each soul through the concentrative power. And indelible is the imprint upon the soul thus treated. To enter a physical existence with no inherent ability would be as a ship at sea without a rudder. But, with the spark dimly glowing, the thought-form implanted through divine ordination is as a thread of the wick within the candle and is a vital part thereof. So, in reality, preordination decides the destiny and innate longing of every soul during its inceptive period.

As a vast laboratory is the realm of inceptive thought.

Within the supernal realm there is no time, as there is no space. But that which constitutes the birth-place of each and every living soul is within the confines of the creative realm. And the essence of love promotes and fosters the growth therein.

To the mind of the materialist the foregoing statement is as an Egyptian hieroglyphic. But just as the spring follows winter so does maturity of thought follow the adolescent period. And that which is impossi-

ble of assimilation today is digested by the mental process with ease tomorrow. So decrees progress.

COSMIC RADIATION

Within the ether lie the elements, nitrogen and oxygen, which combined form the air man inhales and exhales through the process of breathing. But there is another vital force which permeates this substance, giving to it that vibrant quality which stimulates and sustains life within the cells of the human organism. That to which I refer is the cosmic ray, which is in and of all.

Radiating from the plane of supreme dimension, impelled by the Great Intelligence which man knows as God, this ray is the invisible nucleus of life. The scientist has sought through long years of research to dissect and apportion its true valuation but, inscrutable, it reveals but a small portion of its magnetic power.

To differentiate between the cosmic ray and the principle of electricity would be difficult because one is the fractional part of the great whole. Whereas, through Divine Providence, the mind of man has leashed the lesser current, making it adaptable to his manifold needs, it yet gives forth but a small portion of that which it will ultimately yield.

To Thomas Edison, well termed the wizard of the age, has been entrusted the task of revelation. But whether this great scientist believes that which he has adduced in the way of experimental knowledge has found birth within his own consciousness, or whether he dimly senses its implantation through the medium of thought-transmission, is difficult to say. But that the precept which guided his hand unerringly was that

bestowed by the Supreme Creator through the channel of intermediary thought is a foregone conclusion.

Perhaps if we liken the cosmic force to a torrent of great magnitude, which pours forth in a broad stream from its hidden source, leashed at its distributing point and diverted through a series of innumerable channels into a given area, its magnitude diversified within that area in even measure, we might gain a greater understanding of the process through which the cosmic ray operates.

Man is the objective point. But before the ray penetrates the human organism at the point of the solar plexus it first animates all space, passing through the intermediate or astral realm and thereby impelling thought to a greater impetus of momentum. It is thus thought is quickened by its animating genius. To refute this theory is to refute that which provides the impetus for all life. The planetary system must of necessity orbit on the cycle of its rotating power, which the same source provides. The infinitesimal flower which blossoms by the wayside responds to the same force. Therefore is it not a plausible fact that man too vibrates, the pulsation of the heart best attesting to the innate response to the authorship of its being?

From time to time a new exponent of truth appears upon the geographical plan of divine ordination and gives forth that which impresses the few. Ridicule may turn the shaft of ironical laughter within the heart of the given data but with the passing of years credulity replaces scorn and confidence replaces doubt.

Time revolves upon the axis of Eternity with the precision Infinite Wisdom provides, and the mind of

man orbits on the cycle of Karmic revelation in much the same manner.

From time to time the veil which separates man from the source of all wisdom is drawn aside for a brief moment and a new era dawns. Old standards are replaced by new. And false precepts are thrown to the discard as waste material. Tomorrow dawns and today is relegated to the past. Only the time-worn traditions which are based on truth survive through the eternal ages. The hieroglyphics inscribed upon the ancient Egyptian tombs attest to this fact. Is there aught constructed within this materialistic age which will stand intact for the generations which follow after, to scrutinize with the eye of understanding?

Reason points to the Sphinx, the Pyramids, the Catcombs, ancient Greek temples, Egyptian dynasties, which still reveal the elements of creative genius centuries old. After scrutinizing these relics of a past civilization she turns to the present era of architectural development and veils her face in shame.

Within the present generation a seriousness of purpose is lacking, a stringent disregard for that which history provides for enlightenment, a sad and deplorable lack of true appreciation. And we must look askance at that which will provide history with the where-withal for future exploitation. Mechanical inventions of a superlative perfection, yes. But from the standpoint of creative art this era of ancient history will be as a barren field devoid of vegetative life.

ELECTROTHERAPY

To this branch of science does the therapist turn, seeking a curative power with which to combat physical disabilities. And no doubt this form of treat-

ment is of tremendous value from a medical standpoint. But what does this portend?

It reveals the process of combatting disease with the elements which Nature provides for its elimination. Trite and obvious, the critical mind may here intervene. But what is the element embodied in that which you call electrotherapy? — I ask. And you are nonplussed.

To differentiate between the cosmic force and the electric current is futile. For one is the exponent of the other, the integral part of the great whole, just as a star is an integral part of the planetary system.

Electrotherapy forms an interesting field of experimentation and its benefits are manifold. To concentrate upon a given or objective point that which animates it is to magnify its power, to give to it an increased vitality. Do not many medical experts today endorse the treatment which the sunbath provides? And what is this but the exposure of the physical vehicle to the rays which penetrate with greater freedom its depth, with that which to a minor degree shields it, removed?

Within the ether are manifold currents producing what is called an air-pocket. And for what purpose does Nature place there this vacuum? That the rays of the cosmic force may be deflected for the time being. When certain atmospheric conditions demand safeguarding she thus provides that which lessens this potent power.

Within the human organism is that which we differentiate as the nervous system: nerves of infinitesimal delicacy, sensitive to a superlative degree. And what happens when a lack of harmony is evidenced? A discord entails an acute condition of neurasthenia,

a depression of spirits, a general inertia of thought. The neurologist prescribes a cessation of labor, a period of rest, a general relaxation. And to what end?

That, when a general readjustment takes place, the individual may once again pursue the even tenor of his way, responding with the ease of normalcy to the animating force of Nature. Does not this teach a lesson?

Suspended effort can be but for one purpose: to provide a reflective period, to thrust upon soul a period of inactivity, to give a general readjustment. And is not this the ultimate result?

The material mind sees but the outward manifestation of the illness, with its subsequent recovery or near-recovery, as it may be. But the Supreme Creator sees a subtle change take place within the soul, with a resultant strength through this period of enforced rest. The peculiar lamentation of the neurasthenic over this disability is very raucous to the one compelled by close association to listen thereto. But the subtle change the soul is undergoing thrusts upon mind a constant knowledge of its own discomfort and the near attendant must exercise to the full his patience, to avoid a manifestation of irritation.

To Nature must we turn for a further explanation of this, her great vitalizing force.

NATURE

Nature to man denotes a variety of composite parts. For to her must we attribute the seasons which rotate upon the axis of divine ordination; the dawn which provides the artist with the theme for his text, which he delineates oftentimes in colors that are immortal in their texture; the rainbow which arcs the dome of earth's dimension, for so man terms this great aura of

superlative beauty. And what in reality is Nature?

Nature may be defined thus, as the outward and visible expression of Infinite Mind.

To divest Infinite Mind of the attributes which Nature provides is to extract that through which He operates. Man, without the sustenance which Nature gives, would have no animating force. Therefore to Nature do we turn for a revelation of supreme power.

Many great minds there have been who refused to differentiate between the Supreme Intelligence known as God and Nature. But Nature must perforce be superinduced to the manifestation of creative life. And only an Intelligence of tremendous and illimitable magnitude could exercise this power. Therefore, if we deduct the limitation of which the mind of man must of necessity give evidence we find that in the sum total Nature is that through which the Supreme Intelligence operates.

To delve within the bowels of the earth is to find an unexplored field, vast subterranean passages, underground streams of great magnitude, volcanoes whose glowing embers reveal a menace to a future generation — all of these are the silent and hidden mysteries with which she intrigues the mind of man. It is as looking within a glass filled with an inky substance. We glimpse the surface and the surrounding contour but the inner source eludes us. Were it possible to turn a microscope of great magnitude within the earth's depths man would have a greater realization of the thin ice upon which civilization skates.

Atlantis, once a mighty continent, is now a memory of historical data and little remains to enlighten the world today of her true status. From time to time a tragedy occurs within the upper strata which man

excavates for the purpose of obtaining ore or coal, or other vitalizing ingredients, and the combustion of gases causes an upheaval, with a corresponding loss of life. Does this not demonstrate the presence of a vast force beneath? Oil is brought to the surface after a pipe is laboriously projected many hundreds of feet beneath the earth's surface. All that which contributes to the real comfort of man is brought from beneath the soil. Iron, which provides the wherewithal for locomotion, copper, zinc, gold for the more decorative purpose, platinum, diamonds, natural gas, even the food which the vegetable kingdom provides, must first find its inception within this same source.

To ponder on Nature, the great and only source of supply, is to achieve a deeper comprehension of the power she wields.

From the ether of space is drawn the air we breathe, the moisture which in the form of condensed vapor gives to the plant-life its benediction, the solar rays whose light and warmth are necessary to life.

To Nature must the mind of man bow in homage. And what is Nature?

Nature is the outward expression of Infinite Mind.

EXPONENTS OF LOVE

Within the numerous cults existent today are many who use the cognomen of love as that with which to cloak their activity. They purport to be banded together for a universal unity of mind and they practice wierd and unhealthy rites in connection therewith. To the thinker this is a defamation of the sacred principle which the Christ provided as the base of human relationship. He founded that which was to be a universal creed, a brotherhood of man, with tolerance and un-

derstanding as its predominating law. But as Time rolled away the stone from the tomb of universal discord a general disintegration took place and that which was to have been a crown of joy became a cross upon which individual worship is crucified.

Today sectarians deprecate the scant attendance within the older and orthodox temples of worship. They strive by modification of dogmatic law to provide a greater elasticity of action but, even so, the lure fails to draw the necessary influx of souls for pecuniary maintenance.

Certain creeds which demonstrate a new thought or mental philosophy are appealing, with a greater attendance each calendar month. And why? Because the present state of civilization demands a more advanced teaching. The elementary interpretation of biblical data no longer satisfies the sophisticated mind and the spiritual analysis satisfies the current need. Thought of necessity flows through a more liberal channel. And individual yearning demands freer expression. To what does this lead? To a general inflation of philosophical mind. The pudding is no longer eaten as a whole but each ingredient thereof is scrutinized with the epicurean eye of discernment.

In the Greek philosophy Plato sought to extemporise the eternal truth and to date he stands supreme as an intellectual genius. Aristotle too bequeathed the fruits of his great intellect. But to the Christ was given the supreme achievement of bequeathing to the Anglo-Saxon race the fundamental principles of truth and to his teachings must we turn for that which alone satisfies our need. To think of this great spiritual force not as a secondary deity, to be worshipped from the distance the physical mind imposes, nor even as a supreme

intelligence (for God alone reigns supreme, dominating all universes alike) but to regard the Christ as the Elder Brother of superlative spiritual attainment, is to truly know the joy of his communion. It is thus he serves with that great force known as the White Brotherhood. His real concern is for the betterment of humanity.

I repeat: to thus designate this divine disciple of love is to acknowledge his true relationship to man.

MANIFESTATION OF POWER

Power is the ability to control effort. And effort is the manifestation of thought.

Within thought does the soul give expression through the medium of the brain, animated by the infinitesimal spark of Spirit therein. In the nerve-centers do we find the servants of the mind, for they give to brain its functioning power.

Power therefore is an intricate procedure and directed within the wrong channel is a deterrent force. What do we mean by "deterrent force"?—is here interpolated. A deterrent force is that which impedes the progress of the individual or nation. So powerful is the thought-force *en masse* that it has unlimited destructive consequences.

What then when the mass-thought centers on that which is of a retrogressive order? Unless curbed, a general combustion must of necessity take place. Surplus steam must be cautiously handled lest it have disastrous results. And excess thought of accumulative retrogressive power has the same dangerous element. For instance, how account for the general wave of crime which is a menace to personal safety at the present time? Reason tells us this is a general conflagration

which has a common impulse. It has broken out like the measles all over the body of American democracy. In the political field lesser crime is practiced, a more refined form of robbery or extortion, executed with greater *finesse*. But the underlying principle is the same.

Within the field of American commerce the pirates of finance play a nefarious game, which reverses the code the Golden Rule demonstrates. And all over the world nations are engaging in the same pursuit with the greatest nonchalance, ignoring the pressing claims of their creditors, represented by other and more pre-possessing nations. With all the *aplomb* of the warrior they hurl defiance and scorn at the hardy individual who voices his honest opinion that a debt is a debt, whether it be an international or an individual obligation.

So trends the universal mind today. Strife and verbal bombardments! And unless a new standard of thought replaces the present, what the eventual outcome will be is difficult to predict. Upon the individual rests the responsibility for effort. And by combined effort alone will a general upward trend be effected. To this end this illuminative material is bestowed: to compel the material mind to a recognition of that Supreme Force which exacts a judgment before the tribunal of the individual conscience, when the curtain falls on the physical activities of the soul concerned.

To realize the existence of immortal thought, concentrated in an attempt to combat the consequences of retrogression, is to realize the purpose of the material herewith given.

INACCURACY OF THOUGHT

Thought trends through devious channels in its evolutionary course and from time to time Nature purges the thought-stream by means of a mental earthquake. This may take place during the period when soul soars aloft in the somnolence of the night. And that which soul encounters registers on the consciousness so vividly that memory resurrects the imprint thereof and seeks to analyze the wherefore of the nocturnal experience.

To call such an experience a dream is a fallacy. For true dreams are fleeting, evanescent. But that which remains vividly in the memory is an occurrence which actually took place upon the astral or intermediate plane. And this thought-form was materialized by one proficient in mental healing, in order to shock the soul in question into a cognizance of its significance. Oft-times an impending calamity in the nature of a bereavement is revealed thus and it answers a twofold purpose. It prepares the soul in question for that which must inevitably occur and its need is ministered to in order to alleviate the pain.

Here material mind interposes: does soul of necessity need this ministration? And I reply: soul is an exceedingly sensitive organism and a shock of too rude a nature has the power to give a semi-paralysis which may continue indeterminably. When the event actually occurs the very fact that the consciousness has already imprinted upon it the outline of the tragedy tends to relieve the tension and shock thereof.

Prophetic dreams there always have been, dreams which sear the consciousness and bring to soul a realization of its futility to withstand defeat. When an impending calamity is aborted soul seeks in concentra-

tive thought to solve the reason why it was thus threatened. Often a person states that he has had a miraculous escape from death. Is not this in reality a warning of the frailty of the thread of life, a suggestion that but for the momentary intervention the soul might have soared to its predestined fate?

To scoff at predestination is a grievous irony. For Infinite Mind predestines the path through which each soul wends its evolutionary way. What then is the use of effort? — is here interpolated. Because in effort alone is experience gained, and without experience soul would develop but little fortitude to withstand adversity.

Fatalism holds an element of danger and should be discouraged. Life is full of experience. It must perforce be so. And soul has the power to develop initiative to conquer defeat. Incentive provides the initiative to further purpose. And it is desire that impels incentive to action. Because the soul must, through preordination, traverse the Karmic Cycle to the completion of its destiny is not sufficient reason to embrace the fatalistic faith, or rather, let us say lack of faith. For the Great Intelligence permits soul to make the choice of the route it desires to traverse. And it also has the prerogative of traversing a straight path to attainment or, by devious routes, it may dally; adding one existence after another to its ultimate whole. But, with tender love and infinite concern, does the Supreme Intelligence follow the trail and if the journey be too long, with too many detours to delay progress, Fate intervenes and thrusts upon the dalliance manifested a realization of its import.

The Oriental mind lends itself easily to fatalism; stoical and unemotional, hiding beneath a blank ex-

terior the real self, the Oriental looks to Buddha for absolution. And no doubt this selfsame Buddha is but the Christ in another guise, for as such he serves humanity.

PROPHETS AND SAGES

Prophets and sages there have been without number in biblical days, and to each one has the prophetic gift been given through divine will. And for what purpose?

Man has ever been susceptible to prophetic utterance. He may jeer and scoff. But deep within the soul of every human lies a desire to have foretold for him that which will eventually occur.

Even in this materialistic age charlatans there are without number who, hiding beneath the robe of spiritualism, fleece the gullible and perjure their souls, thus jeopardizing progress, that the earnings they derive may give to them a greater degree of comfort. Perhaps, and as is often the case, their livelihood is obtained in this way. A pitiful condition here exists. On one side, the yearning soul, even while protesting it is done only in the spirit of adventure, seeks in revelation its knowledge, longing to contact a departed loved one, or seeking information as to the solving of a material harassment. Is not faith here evidenced? Else why would the medium be besought to divulge that which is to come?

On the other hand the medium, if sincere, has not the power except in rare cases to project thought beyond the confines of the astral realm; and there contacts an entity undergoing the purging process, one of the same thought-level, who purports to impart the information the medium seeks. Understand once for all,

those Immortals who function within the supernal realm deal not with material problems. It is the spiritual problem which they seek to solve. For, having passed beyond the plane of relative thought, they see the physical existence as a brief span of experience. And though the one bound to them by the affinity of soul suffers, their understanding of its import assures them it is a necessary experience.

The tie which binds these advanced souls together, no matter what the terminology of the relationship, husband, wife, mother, brother — I repeat, the tie is indissoluble and the magnetic vibration of love will reunite, with all the joy of a spiritual reunion, when the Karmic Cycle is complete and ultimate freedom is attained. That which really binds together two souls is an affinity of taste. The same vibration started them forth on their evolutionary careers and during each succeeding existence, before it came to a close, the magnetic attraction drew them together again. Even though the sea divides it cannot separate companionate souls. Here the scoffer intervenes:

What then of the marital tie in the Great Beyond? The marital tie is forever dissolved when freedom of soul is attained. Having eliminated the dross, or more plainly speaking, the sex impulse, soul is as a pure substance. And therefore the companionship is that which is based on spiritual magnetism. Thus, two souls may pursue their spiritual evolution in the closest harmony. But once the fire of the lower nature is extinguished naught but ashes remain. Not a glowing ember breathes of life therein. Is not this a beautiful conception of the spiritual relationship? Within thought does the Immortal build that with which to embellish his

longing and the creative impulse ever finds impetus for effort.

"Build thee more stately mansions, oh my soul" — is indeed a true interpretation of the immortal privilege; and no doubt Oliver Wendell Holmes, who bequeathed these words, with the inner vision glimpsed that of which he sang.

FEUDAL ANTIPATHIES

When, in the course of time, one individual meets another to whom he feels instinctively and violently antagonistic, a mental antipathy is experienced. How is this to be accounted for?

To fully explain this antipathy of soul it is necessary to follow the thread of continuity back into a past existence, scanning the relationship of soul to other individuals therein. These two who reveal a dislike for each other have without a doubt experienced a relationship which has resulted disastrously for one or both. The very fact that the soul still senses the instinctive dislike reveals the closeness of the previous relationship. What is the significance of this reunion? It is because the debt each owes the other is still unpaid. And the Karmic Law through time and space has reunited them, that through another given opportunity they erase from the consciousness the instinctive dislike registered therein.

Every debt that man contracts must be paid and the law of moral turpitude provides the way. Drastic indeed is the punishment meted out now and again to a delinquent. Let us analyze the word *debt*. A debt is an obligation incurred. And an obligation entails a responsibility. Is not this significant? Debts are of three denominations: spiritual, moral and material. A spir-

itual debt is that which soul contracts, refusing to listen to the inner voice which pleads for spiritual manna. If denied sustenance retrogression becomes apparent and Karma builds that which must at a later period be torn down and rebuilt. Another existence paves the way to a rehabilitation of soul.

A moral debt is that through which the sense-centers demand appeasement and will-power is insufficient to stabilize desire. The moral obligation may also be of the nature of theft, or a perverseness of thought bordering on the lewd. It may in a systematic course of untruthfulness denote the inability of thought to function normally. This state of being reveals a faulty foundation built in a previous existence and it entails a rigid control and supervision of thought to eliminate the inherent weakness. If this is not accomplished still another physical existence will pave the way to an elimination of the predominating weakness.

A material obligation involves that which partakes of a pecuniary laxity and this is a common weakness of the present age. Temptation is rampant, and the momentum of life is too fast for safety. This weakness brings in its wake no surcease from worry and care. The continuous harassing of soul tends to weaken the morale. For, ever does it breathe of futility. And what is the purpose? It is to strengthen the will-power. Disillusionment ever follows in the wake of sorrow and worry paves the way to an understanding of responsibility.

When to you comes the longing to retaliate, when a person has wounded your susceptibilities, pause a moment and reflect. How can you know that he is not forcing you to the payment of a debt you contracted in the forgotten past?

When the curtain of oblivion, which enshrouds the past, is drawn aside and with the eyes of understanding you view the eternal thread which binds you thereto, comprehension will dawn and illumine for you many a problem which torments now, with its semblance of mystery.

OBSESSION AND THE REASON THEREFOR

From the psychologist's point of view obsession is a real problem. It explains the idiosyncrasies of that which the psychiatrist terms a dual nature.

When an individual who has pursued the even tenor of a more or less uneventful life suddenly, and without apparent reason, gives way to strange and erratic behavior reason tells us that some condition, not heretofore existent, has developed. The psycho-analyst here probes the subconscious with the keen knife of intuitional discernment and perhaps his efforts will be rewarded in a minor degree. But the cause lies deeper than this. It is due to one of two things, problematical it is true but indisputable. Either in a previous existence the soul thus afflicted has given way to a predominating and inherent weakness (inherent from the reincarnative point of view) and the wall of resistance which has been built through concentrative effort on the plane of reconstructive thought, within the period between reincarnations, has not been sufficiently reinforced, thus giving way at the psychological moment. Or, through a weakness in the morale, an insufficiency of will-power, a secret longing of a perverse nature, the way has been paved through thought whereby the soul in question is susceptible to the influence of one on the astral plane, whose longing for this particular form of vice has not been appeased

through satiation before leaving the physical plane. The force of magnetism draws these two souls together in a fervor of longing, with the result that the stronger and more dominant personality obsesses the conscious or unconscious recipient of the obsession. This may eventually prove of great benefit to both as it tends to bring the disillusionment necessary in order to eradicate the predominating weakness.

An obsession of this order is extremely difficult to eradicate as long as one of the two concerned functions on a material plane. When transition takes place the force of gravitation, which propels aloft to the intermediate or astral plane, dissolves this unity of minds and each faces the result of this debauch of thought, realizing to the full its significance.

How does this obsession take place? — the curious mind interpolates. And I amplify the text:

Upon the astral plane hibernate numberless souls undergoing the purging process, combined with that period of concentrative thought preparatory to another existence upon whatever planet Infinite Mind designates as best suited to the individual need. When through force of accumulative desire which the subject has been unable to assuage through self-analysis (it is unnecessary to state that this condition takes place when the lower nature dominates the spiritual Self, as in the early stages of evolutionary progress) and, I repeat, the mind becomes surcharged by accumulative retrogressive thought the soul thus afflicted returns in thought to the haunts he formerly frequented and there, drawn by the power of gravitative thought, draws near to one similarly affected with a like longing. Hovering near, by insidious suggestion he gradually accomplishes a unity of thought, a dominion over

the mind, of which the obsessed may be totally unconscious. But the united desire forces a consummation of the act and momentarily a relief is obtained for both.

Strange as it may seem, the mind of the discarnate spirit works in such close proximity that only to the spiritual vision is a dual personality discernible. A grave misdemeanor is this, a serious infraction of Karmic Law, which will cost the obsessing entity an indeterminable length of time to rectify. For the morale is torn to shreds and must again be laboriously rebuilt through a series of existences. But to the afflicted one thus obsessed it is of eventual benefit, for it brings sooner the disillusionment through which comprehension dawns, and he commences laboriously to strengthen and rebuild the weakened morale.

For one whose longing trends the perversive path rehabilitation is possible only by a determined effort at thought-control. And this is exactly what the soul undergoing the purging process is subject to. Man's so-called Hell is that which his own conscience creates when he faces the consequences of his acts. This explodes the ancient fire-and-brimstone Hell of early biblical days. The fire which cleanses is the Spirit, scourging with the flame of comprehension the consciousness of its predominating weakness.

DEDUCTION OF MATERIALISTIC MIND

What is the reaction of the material mind to enlightenment of a spiritual character?

Let us turn first to the evolutionary period of the materialist. It is what may be termed the adolescent period of progress. Mind, propelled by soul, has attained a functioning power. It may even be of a brilliant order. But within its masonry is evidenced im-

perfect labor. It has been built too hastily perhaps, and is not reinforced by the cement of spiritual understanding. In other words, each stone laid therein has been imperfectly placed and the regular outline is blurred. Picture a building built thus. It stands and offers a habitation. But it could not be passed as a perfect product and it is not pleasing to the eye.

So it is with the materialist. A readjustment of values must take place. For at this period the article or individual is judged according to the material value represented. Therefore, placing a monetary valuation on that which he scrutinizes, how would it be possible for that which is of spiritual value to receive from him a true analysis of its intrinsic worth?

According to the understanding does every individual balance his Ledger of Life. And the mind visions only that which its perspective permits. The horizon which bounds the physical vision also limits the spiritual vision of the mind's area.

Let the advanced thinker judge leniently the adolescent stage of thought, realizing that in the growth of the soul from infancy to maturity all grades are necessary and each one is a step to a higher consciousness. Because the universal mind reflects not on this fact is largely responsible for the lack of tolerance exhibited. This does not mean that weakness is to be condoned; rather the reverse. But let censure not color thought to the extent of eliminating compassion. Place the renegade under restraint if necessary, where his moral delinquencies react on no other weakened morale. And then let Time adjust that which he will eventually eradicate through thoughtful self-analysis.

If this does not take place on the physical plane it

will when transition carries the soul on to the astral corrective discipline.

Segregation is the only method to be employed with the moral delinquent, whose activities are of an extreme abnormal manifestation. The weakened will-power permits not of verbal correction. The pathological mind must of necessity diagnose the character of the affliction. But the humane instinct must be that which determines the punishment necessary.

Within the universal mind is evidenced a supreme indifference to capital punishment. When an understanding of metaphysical law is prevalent among the scientific intelligentsia there will be a general adjustment of curative measures with the criminal. Capital punishment will be abolished, for the more humane discipline of a permanent incarceration within a penal institution. There the soul will in meditative thought be forced to face the result of its criminal activity. Whereas, the noose catapults the unprepared soul into Eternity with a cataclysmic force of dynamic intensity. Indescribable anguish and confusion is the result.

PREDESTINATION

To what extent does predestination govern progress?

This question is often projected by the lay-mind to the exponent of spiritual truths. Predestination governs progress to a limited extent. As has been stated, when the embryo or chrysalis soul reposes within the conceptive realm, by the process of concentrative thought the innate desire for a vocational effort is implanted within the depths of the new-born consciousness, with which every new soul is of necessity

equipped. So indelibly is this imprinted that it gives to soul in later years the power of incentive.

With no objective point progress would be impossible. It would be as a ship starting forth on a lengthy voyage with no port as its prearranged destination. So, thus, within soul is placed an inherent desire which facilitates its progress. It does not necessarily limit soul to this one field of activity. For with growth comes a diversity of tastes and with knowledge a wide field opens to the mental vision, embracing eventually all branches of science.

Soul, through this inherent desire, focusses its effort on the attainment of the same through its evolutionary course, but when freedom widens the field of activity it embraces all that the creative impulse fosters; and eventually, within one channel of creation, finds its supreme achievement. Thus, while inherent desire impels soul to the accomplishment of its purpose, the field of diversity is ever open to desire.

A vocation is that which the word implies, a certain branch of activity to which soul adapts itself with the greatest facility. Often the student of metaphysical knowledge stresses too deeply the desire for enlightenment. He seeks to penetrate the veil which screens from him the result of past effort, and to no avail. For the Karmic Law permits no scrutiny of that which lies behind until understanding prohibits all possibility of shock. From time to time a mere fragment is released through the efforts of one attuned to the supernal realm. But this is not gleaned at will by the one who projects his thought therein. Rather, is it released for a definite purpose — to rouse a deeper interest, to stimulate thought. All that occurs is for a purpose.

Within the world of matter all life functions

through the Karmic Vibration. Each thought, each word, each deed, reaps a corresponding effect. And for what reason? That progress may be facilitated, that experience may furnish the individual that which soul must have.

Choice then is accorded the individual of the path he traverses to the fulfilment of his destiny. To refute this is impossible. Is not the mind endlessly forced to make a decision? Does not thought determine that which results in action? And is it not desire which is the real autocrat of destiny? Does not the individual permit this desire to function at times to the exclusion of all else? From a mere suggestion mind concentrates upon the object desired until the longing becomes so pronounced that all else is sacrificed for the attainment thereof. Thus does man shape his destiny. And whether the course he pursues leads him through the fertile meadows or across the parching sands, the objective point is the same for one and all.

SUBJECTION OF MIND

Within the universal mind beats a common pulse and this is regulated by the force of thought. To many this is an ambiguous statement. But let us illustrate thus.

Suppose an inventive genius gives to the world an article of superlative interest: a radio or an automobile, for instance. At once the mass centers its interest on this article and it becomes the object of general conversation. It is discussed pro and con, and its various attributes are deduced and analyzed to a microscopic degree.

Again, suppose a Lindbergh performs a feat of great magnitude. The mass-mind dwells and focusses

its attention on this to the exclusion of other and less important items.

Therefore, the universal mind sways to the power of suggestion to a marked degree.

If, within the world of matter, a new idea is projected through the medium of thought-transmission, if it be of sufficient import, has it not a tremendous power for good? When Lincoln centered his humane and instinctive longing on the freedom of the slave did it not result in a country separating into two factions, to war against each other? And did not this same slavery suggest a barbaric condition? To what law could one ascribe the right to own and dominate another soul? All souls are created free and equal in the beginning and all souls are free and equal in the end. This condition is worthy of analysis. In the desire to own and dominate the human cargo affected was glimpsed the remnant of a barbaric regime. Evolution solved the problem. And the present generation views with distaste the thought of slavery. But only three generations back did this condition exist. And what was its real cause?

Turning back the leaves of historical data, we find in ancient Egyptian days a multitude of human beings held in physical bondage. Many of the dominating autocrats were forced to face the results of their own autocracy, and reincarnation provided the means. Tasting the misery of dominion and the hardship of abuse, the soul thus operating through the negroid race is today learning an invaluable lesson. To disown a kinship with our dark-skinned brother is not possible. For, within the inceptive realm racial difference does not exist. And within the immortal realm all souls function as pure substance.

To every individual has been given the same inex-

haustive process of growth. During his various existences the skin pigment has changed from time to time, from the dark tone of the mulatto to the white pallor of the Caucasian. In its incipient stage does the soul express the child-like attributes of the negroid. But when a Booker Washington materializes it is in reality an old soul, reincarnating from choice to give to the race a greater impetus of thought. Analyze the nature of the average negroid; is it not child-like in its development — impressionable, irresponsible, easily influenced? Let understanding provide the compassion merited.

Racial prejudice must be overcome. For, brotherhood of man is the eventual basis of universal mind.

SUBJECTIVITY OF MATTER

What in reality is matter?

Matter is the composite element of substantiality. It is that which is perceptible to the senses, that which is tangible, which defies destruction, which disintegrates not by elemental friction. And to what degree is it susceptible to divine ordinance?

Within the planetary system a new activity is evidenced. New matter is in process of formation. And within the inceptive realm numberless souls are, through the creative process, being evolved. What does this portend? It signifies but one thing: that the Supreme Intelligence is, through the propagative instinct, widening the scope of activity, that these new planetary orbs will eventually, through the power of gravitative force, traverse the orbit to which the Supreme Magnet relegates them and that when the etherized and rarified atmospheric condition reaches

the exact status required a new influx of souls will announce the dawn of a new generation.

Eons must pass ere the soul now in its incipency evolves into that which knows individual thought. But with the inscrutability of supreme wisdom is the Plan of the universe being shaped to the desired requirement. Perhaps to estimate the actual time required for the soul to evolve from its chrysalis to the mature period of thought would interest the seeker of truth. But no two souls traverse the same orbit.

After individual thought is accomplished separation takes place and on different planets is the early period passed. But ever and anon, within this evolutionary progress, soul is reunited with that whose inception occurred during the same era. For what purpose is this? That, through comparison and cohesive companionship, each soul be given a greater impetus of thought.

Here then the egotist inquires: how does it benefit soul if memory provides no knowledge of a former existence?

Within the somnolence of sleep soul ever soars aloft and upon another plane of thought contacts its companionate affinity. The more profound the sleep, the more satisfying the reunion. For then mind remains acquiescent and makes no demands on the brain for conscious thought. He who never or seldom ever dreams is singularly blest, for it indicates that the mind obeys the mandates of soul and gives complete obedience thereto. This may seem to conflict with a previous chapter. But many an individual there is to whom the dream period is practically unknown.

When to man is given the power to turn the microscope of thought within the creative impulse he will

vision that which illumines for him a vast field of meditation. Then will he see the incipient idea and its innumerable avenues of development. As a nucleus does it repose therein and mind selects, with the subconscious alliance, that which seems most feasible of fruition. But before this power becomes an actuality soul must renounce the fetters which bind it. Only through freedom, which indicates the elimination of ulterior motive, with resultant purity, is the vision permitted to penetrate the veil which screens from the material mind the vast realm whose store-house of wisdom is inexhaustible.

To pave the way purge thought of impurity, thus vibrating to the law of Karmic obligation.

THE ALLIANCE OF CREEDS

That which forms the basic principle of every creed is worship — the homage which soul gives to the Supreme Deity. For what other reason does man enter a tabernacle set aside for this purpose? And the feeling that should be manifest toward all others who enter therein is tolerance, which is the root of understanding.

Within the chaotic maelstrom of modern life little thought is given to the real reason for worship. Man accepts it as a part of the week's routine. And if he enters the door of any denominational sanctuary it is with no feeling of awe or rapture permeating his soul. How may we account for this absence of a oneness with Infinite Mind? It is because the individual has enshrouded the soul with a veil of indifference. His lackadaisical mode of worship bestows upon him naught but a sense of relief that he has once again done his duty and he returns home with a self-complacency that tends to

enrich his self-esteem. A good and worthy citizen, one who forgets not to place the customary donation within the plate. But, when his span has drawn to a close and soul journeys forth into the Great Unknown with no spiritual robe to cover its nakedness, then futility whispers softly: "for what purpose was man given the power of communion with the Great Intelligence?"

In olden times, when our forefathers made their weekly pilgrimage to the sanctuary of their faith, they went in humility of spirit. And, while the straight-laced dogmatic law repels today with its suggestion of austerity, yet did it not instill within that era a sacred form of worship that was more than a form?

The Christ it was who, through his great humility, walked among the multitude, shorn of all but his great and tender love. Choosing to incarnate as a humble carpenter, he sought thus to bring to the world a message of understanding and tolerance. Peace was the keynote of the religion he sought to establish. Refusing the opportunity for his last existence on a physical plane in aught but the most humble birth, he selected the parentage of Mary and Joseph. For in them both he recognized a rare spirituality. This is contrary to the belief of many. But, with the manger as a cradle, he attested to his desire for a humble birth.

Had this principle been kept intact, instead of being split into numerous creeds, the world today would be a far more livable place and the universal brotherhood of which he dreamed would be an actuality. Whereas, the only true brotherhood representing this, his ideal, is that which functions upon the immortal plane, which bears the name of the White Brotherhood and of whom he is the dominating head.

What then more natural than that this band of Im-

mortals should unite their efforts for the common cause to (through concentrated effort) strive to lift the thought of the mass to a higher level, instilling within, through the channel of thought-transmission, these selfsame principles which he brought in his last visitation to a physical plane. Love, understanding, tolerance, peace, form the essentials thereof; a love for all humanity, combined with an understanding of the individual need; the tolerance which censures not but gives the compassion required; and the peace which is ever bestowed upon the true seeker and which passes understanding. This is the doctrine of the Christ.

GREEK MYTHOLOGY

In ancient history little is actually known of the origin of Greek Mythology. It dates far back to the days of antiquity, when little if anything was known of a Supreme Deity, when mind functioned with an instinctive faith rather than an assured knowledge, an innate sense of yearning for that which embodied a power of supreme dimension.

It was for this reason that Jupiter was given birth within the minds of the philosophers of that time and to him was accorded a homage that savoured of worship. Juno shared with him the imposing throne. Apollo drove the gleaming sun-chariot across the eastern sky when Aurora flung wide the portals of the dawn. Diana likewise guided the moon-chariot through the hours of the night. Lesser other deities there were by the score. Different hemispheres were governed by the imaginary descendants of this august and oftentimes tyrannical couple and numerous progeny swelled the list of mythical Greek deities.

The delineation of the same served to found the base for ancient art. Statuary and canvas alike reproduced the artist's ideal and even the poets rhapsodized on the tender love lavished upon the companionate unions thereof. Is this not significant of an unusual cultural instinct? Ponder over this. Centuries before the Christ appeared, a race symbolized in art their interpretation of that which they instinctively sensed. What is there today that bequeaths to the coming generation a comparative beauty? The modern exhibition of the artist's creative longing centers on the nude, it is true; but the spiritual beauty, which differentiates the ancient from the modern art, is sadly lacking. The nude figure today is suggestive of the sex lure. Whereas, the galleries of Europe, still housing the ancient canvases, convey no suggestion of sex, but rather the cold and marble statuesqueness emphasizes the purity of the theme delineated. Rare exceptions there are, but of art in a general way am I extemporizing.

Wherein lies the racial difference? It would doubtless surprise you to be told that many of those philosophers and creators of ancient Greece dwell upon the physical plane today and that the trend has been downward instead of upward; that retrogression has transformed the bud which promised a rare loveliness of perfective beauty into the blighted fruit. Many have passed on to their eternal reward. But countless others, through dalliance in one existence after another, have buried their talent deep within the subconscious, where it lies dormant until the veil of materialism is withdrawn; when once again it will flame into living beauty.

Have you ever thought of trying to account for the great genius of a Mozart, a Grieg, a Wagner, a Franz

Schubert; or in the modern age, a Paderewski, or a Melba? This rare degree of efficiency bears the stamp of centuries of cultural achievement. A supreme gift is achieved in this way alone. To listen to the gifted virtuoso, Mischa Elman, is to draw from the past its veil of mystery. For only in reincarnation does the talent of a supreme order develop to a finished state.

To study the language of ancient Greece is to reap a wealth of enlightenment. But today racial prejudice forbids an interchange of soul communion. And the average American seeks through the Anglo-Saxon tongue to express his soul's longing.

Progress, with the broom of utility, sweeps to the discard the pearls of ancient thought.

CAUSE OF FATIGUE

Within fatigue does the physical organism give warning of depleted energy. And Nature, during the hours of sleep, replenishes the nerve-cells, recharging with renewed life their motivating power. It is to Nature then we turn for explanation of the process.

When, in the chaotic existence which progress has bestowed upon the human race, soul seeks a surcease from the problems it thrusts upon mind, which in turn appeals to brain for co-operation, it then lulls to acquiescence these intermediary powers and draws the curtain of oblivion over conscious thought. Mind, unless tormented beyond its endurance by soul's habitual insistence, acquiesces; and sleep aids tired muscles to relax, as inertia becomes apparent. What then happens, which revitalizes the nervous system?

The cosmic force, concentrated upon the human organism at the point of the solar plexus, pours its vitalizing current within, inducing a fresh impetus to the

depleted cells, revitalizing, recharging during the time Nature provides for the resuscitating process. It is for this reason that the physical body demands a certain amount of sleep or rest, for curative measure; and without this mind could not function normally for any great period of time.

Man thinks of sleep as a vague period of rest. But could he but see the continuous inpouring of this great force he would have a deeper appreciation of the profound wisdom which provides this process.

What then happens to mind during slumber?

Mind remains normally in a quiescent state, in close proximity to the brain, whose connecting tie is the thread of thought. And this same force, which provides the impetus for renewed effort on the succeeding day, gives to mind a greater vitality and elasticity; protected by the aura which is the sounding-board of thought and whose dynamic tones vary according to the reaction of the emotions thereon. What a test this is of the art of the Supreme Intelligence — this intricate and delicate organism known as mind!

Here the scoffer intervenes: has man ever visioned the mind? And I reply: has man ever visioned thought? Yet its existence is unquestioned even by the person of most limited intelligence.

Within rejuvenation lies renewed strength. And to apportion a regular routine for sleep is to adjust to a nicety Nature's schedule for healing and supplying the vital element of being. When fatigue accumulates through insufficient rest, and the accumulation of mind's waste effort is too pronounced, what happens? A condition of neurasthenia results and soul is enwrapped with an inertia which it vainly seeks to throw

off. But will-power refuses to aid. And a continuous lamentation, akin to complaint, is resorted to.

Let Nature, the great healer, provide the necessary stimulus and a general state of well-being will produce a greater clarity of thought.

RELAXATION

Relaxation is the power to release muscular effort. And within relaxation is the strain of action removed.

In the present generation is a tendency to tenseness, a disinclination to relax. Mind is tense. Thought functions with a harshness, an abruptness, which imposes a strain upon mind. And soul, which expresses through thought its inner longing, is animated only by the spark which burns dimly or fitfully, not evidencing the steady flame which indicates a spiritual foundation that stabilizes thought.

To, for a brief period each day, lie supine, with every muscle in a state of perfect relaxation, is of immense benefit to the individual. It takes practice to learn the art of complete relaxation, for habit is tenacious and the general tenseness is as a cord drawn to its fullest length, with a corresponding tension. To release it suddenly means a twisted coil, which must be straightened out by a laborious method. So do the tense muscles respond, until their pristine elasticity is restored.

For instance, a course of callisthenics at first induces a general lameness, amounting to acute pain if the exercises be not gradually practiced. Mind, too, if projected with too great rapidity within a new field of profound thought rebounds with a tenseness indicative of shock. Use the same method when pursuing a new course of mental exercise. Accustom the mind by a

gradual process to its new activity. It is the same with soul when a new form of spiritual sustenance is partaken of ; unless it absorbs a crumb at a time a spiritual paralysis takes place, with an instinctive recoil.

Moderation in all habits promotes longevity. Soul, mind, brain — all are exceedingly delicate instruments and their mechanism defies all but the art of the Master Physician to adjust and attune to a new line of thought.

Within metaphysics does the true seeker find his soul's sustenance, not in that which the lay-mind designates as spiritualism. For, whereas metaphysics deals with the philosophy of thought, with its expanding proportion, spiritualism is but the outward expression of psychic phenomena, whose real value is nil other than as a means of providing evidence of the continuity of life and of the survival of spirit over matter. It may at times tend to assuage grief. But unless the soul has the power to project thought (through a previous purification process) beyond the astral or intermediate realm to the source of all good it is a dangerous experiment, and is to be discouraged.

A strong and intrepid soul it is who, without the armour purity provides, attempts to navigate the plane where reconstructive thought is a necessary element. Better far, through meditative thought to attune soul to the key of harmony, the great chord which Infinite Mind strikes upon the universal soul of man.

THE NEED OF HUMANITY

Within the pulse of humanity is registered an uneven beat, a tempo which indicates a feverish condition of thought. The vital spark burns with a fitful flame, rather than with the steady flame which denotes

a state of spiritual well-being. To liken the pulse of humanity to the rhythmic flow of the tide seems to illustrate its predominant weakness. Whereas, the tide manifests the universal law of harmony, whose vibration is the under-current of the cosmic power, the pulse of humanity indicates an uneven flow, with a constant backwash of thought. The debris of the mind reveals an accumulative power which is disastrous to progress.

Many a humanitarian today seeks in conscientious study to determine the means to alleviate the current need. But, against a massed thought, he finds not the wedge he seeks wherewith to enter in. Perhaps in revelation lies the ability to waken the mass to a realization of the predominating weakness. A series of catastrophies from time to time shocks the universal mind into a momentary consideration of life's purpose. But the materialistic lure lulls to acquiescence the inner longing and the mass forges ahead in its endless pursuit of pleasure.

To watch the pendulum of the clock is to learn the secret of Nature's power. It swings to its widest limit before its momentum compels a reversal, through which the other extreme is attained. And thus does Nature pivot on the axis of Infinite Mind. The seasons, the calendar months, the hours of the day — all indicate that the pendulum swings through the allotted space. Even thought varies from grave to gay. And laughter is the antithesis of tears. To temper hate with love is to swing the pendulum of understanding to its utmost limit.

Let us compare life to the clock whose animating force is the pendulum. The face may be the outward expression of the soul. And the hours represent the various emotions which the hand of desire delineates.

When the pendulum is stilled the rhythmic beat ceases and the hand of desire no longer delineates the various emotions. But within the depth is still the silent mechanism. Is not this a powerful illustration of thought? To reflect on the soul's mechanism is to know for a certainty that the vital spark which animates it receives its power from that which indistinguishable is, and even though its outward expression is stilled by transition it continues to operate on another and broader plane of consciousness.

The mighty pendulum of Time swings on the axis of Eternity. And individual life is but an infinitesimal expression thereof.

MORALITY

What constitutes morality?

Society bases its deduction on the distinction of an act which savors of marital infidelity. It defines virtue as the essential point on which purity is based. But does not this suggest puritanism? An individual may be as guilty in thought as he is in act. For, to build a thought-form is to create an image. And while man-made law does not honor nor favor this line of defense, yet Karmic Law defines immorality as an offence of the mind.

Within the criminal court many an outcast is sentenced to a life of servitude who is but a tool of the law and many a legal light who defends the culprits of humanity perjures his soul in his vocational attempt to prove the guilty innocent. What effect has this mode of reasoning on the consciousness?

Reason tells the student of psychology that there must be an effect. Is it possible for an individual to steadily and consistently affirm that to be true which

for a certainty he knows is false, and not built up a wall of resistance within the consciousness to Reason's mandate?

In the time to come, when transition has paved the way to a broader understanding, the soul will be compelled to laboriously reconstruct each item of false evidence, relegating it to the pigeon-hole which the conscience designates. And with appalling reality will the innocent victim appear before the inner vision to torture with the accusation of injustice.

To perjure is an infringement of the most drastic order. And this may be classed as an infringement of moral rectitude, which exceeds any other form.

To many in the adolescent stage of progress the sex urge, fostered by desire, compels to a desecration of the marital act. What is the real extent of the harm accomplished? The individual must eventually appear before the bar of his own conscience, who is the judge that sentences him to a self-analysis. In deep humiliation and contrition will he regard with loathing the thought of his moral transgression. And what if a third person is involved, for whose deep unrest and unhappiness he is responsible? If not in this existence, in the next one to come a reversal will take place and he too will know the torture of abused confidence.

What does this teach the individuals concerned therein? It reveals the working of the Karmic Law. Every deed, every thought, which is a transgression thereof, is as a seed implanted within the soil of the consciousness and it will bring to fruition that of which it is the integral part.

What happens when the seed of the flower is implanted within the soil? Fruition will eventually take place. And does not the weed multiply in the same

manner? Who can differentiate between the multiplicity that each will bear in the course of its growth?

Morality is that in which integrity is the fundamental principle. It may be of thought, of speech, or of action. But the principle involved is the same. A moral bankrupt is the saddest of humanity's profligates. For to re-establish the lost credit of self-esteem is a long and laborious process.

IMMORTALITY

Immortality is that which is eternal, that which an all-wise Intelligence provides for the soul which has traversed the orbit of its evolutionary path and has emerged as pure spirit, with all the dross extracted. This is the ultimate goal of all. But within the various existences which the Karmic Law provides many, through dalliance, prolong the period of their subjectivity to the Law.

To evolve from one existence to another it is necessary for comprehension to have dawned of the salient or predominating weakness. Through a comprehensive self-analysis the desire must have been given birth to once again enter upon a physical existence for the purpose of eradicating the inherent weakness. Until soul manifests the desire to build anew it must perforce repose on the plane of reconstructive thought. It is thus many find in dalliance that eons pass before comprehension dawns that the Karmic Law demands a growth into a higher spiritual status.

To reincarnate soul must first have given precedence to those whose claims supersede, through the right of having been acquiescent to Divine Will for a greater period of time. In other words, they were ripe for this experience earlier than others; and within the confines

of the astral plane are numberless souls awaiting this very opportunity. The population thereof far exceeds that of the souls dwelling within the worlds of matter. And for what purpose is this insufficiency of vehicles apparent? Because the Law demands a true appreciation of the privilege granted. And within the present chaotic condition the late war thrust upon many thousands of unprepared souls the necessity for hibernative repose for an indeterminate length of time.

The length of time spent between the reincarnative periods varies according to the individual need. But it is safe to say that a century or more must elapse, giving the soul a new condition to face and providing a greater wealth of experience for its absorption. The earlier existences are spent on various planets designated by Infinite Mind. But that era which is spent upon the planet Earth is the last variation in the eternal scheme and the soul who has progressed to the stage where this world meets its required need knows for a certainty that the Anglo-Saxon tongue will eventually be his natural speech, until his cycle is closed with experience balancing the scales and with reason the dominating factor.

Many there are who will refute this statement, preferring to give credit to some other exponent of enlightenment, with a different formulation. Just why Infinite Mind designates the Earth as the final scene of the soul's pilgrimage is difficult to say. Perhaps because the momentum of life is swifter here than elsewhere and the temptation is correspondingly greater. At the present time this would be the logical conclusion. But many souls there are who are still traversing the path to attainment upon the identical planet where

many centuries ago they saw the dawn of one era after another, spanning their absence therefrom.

Within the sectarian denomination the clerical mind, as a rule, prefers to cling to the ancient belief that all that is supernormal is necessarily meant to be veiled from the human race, until the millennium or Judgment Day. But, with a new standard of thought replacing the old, revelation paves the way to a broader interpretation of spiritual truth. Just as the dawn of a new civilization replaces the ancient coach of progress so does the trend of thought undergo a metamorphosis which demands a new vehicle of expression.

To limit the mind's horizon is to restrict the same.

THE MORAL OBLIGATION

An obligation is a responsibility which the soul acknowledges as a rightful debt. It may be of the order of a spiritual obligation, one which accedes to the desire for a closer communion but denies soul the prerogative of embracing that which broadens the inner vision. It may seek within the narrow confines of one creed or cult the gist of its knowledge. Whereas, soul perhaps has outgrown the haven this particular creed offers and in reality is subject to a mental paralysis.

To deny soul the manna for its sustenance is a grievous error. For it is akin to a slow process of mental starvation and if denied that which it craves for an indeterminate period a feeling of inertia gradually envelops it, forcing an inactivity of thought upon it. To combat this the interest should be stimulated by that which appeals in the form of a new line of thought.

Liken soul to a garment with which Spirit robes its being. And compare the animating spark thereof to the human vehicle when, through growth, the outer

garment enshrouding the body becomes too small for ease of movement. A discomfort is distinctly perceptible. At first, a slight twinge of the muscular system announces its cramped condition and, as the increasing avoirdupois accentuates this discomfort, a feeling akin to pain is experienced. Soul goes through the identical stage of discomfort when the Spirit flames to new heights and the soul refuses to give to it a greater freedom of movement. Spirit is the motivating or vital part of soul and through its inactivity does the evolution assume a dormant state.

In a person of normal growth a general unfoldment takes place, a gradual growth. Little by little the mind expands, embracing a wider scope of thought, spreading the tendrils of incentive longing in various directions, and embracing whatever appeals to its innate need. Mind responds to the urge of soul with amazing docility, increasing its functioning power and imprinting upon the consciousness each fleeting thought with the clear-cut precision of the etcher's art. But, when desire is manifested and soul functions on the downward or retrogressive trend, the outline is blurred and lacks the clear imprint thought gives when directed within the right channel.

Here the material mind proffers: by what do you deduce the conclusion of mind's impressionistic state? And I reply: the knowledge I impart is that gleaned from the intensive study of various phases of the development of mind and soul from its incipient stage to the completion of its evolutionary progress, gleaned by actual observation of each delicate and intricate part thereof, delving within the consciousness with the clear and illuminative inner vision which is the Immortal's prerogative when his progress has passed

through and beyond the plane of relative thought to the plane of universal knowledge, where all life, organic and inorganic, is as an open book which he scans with the clear vision Infinite Mind bestows as the functioning power through which he serves humanity at large.

To deny the Immortal this privilege is to deny the existence of a Supreme Intelligence. For, when the dross is extracted and only pure spirit remains, the immortal soul is once again an integral part of Infinite Mind. And the superlative ability of perfect concentrative power, with its illuminating sequence, is his divine right.

Within the mind of the instrument who receives this material is the perfect attunement to the supernal realm which has been developed through the purification process, superinduced by an extensive self-analysis extending over a period of time necessary to lift thought to a higher plane of consciousness, where the valuation is based on the spiritual rather than the material attributes. In addition, a severe disciplinary method of thought-control was resorted to until an innate purity of thought was attained. This was necessary, else a perfect attunement could not have been accomplished. And to make a receptive and sensitive instrument it must of necessity be of innate purity of thought.

This perhaps delineates the process of purification.

Infinite Mind issues the call. And the conscience is the tribunal before which the responsive soul appears to accept the ultimatum imposed.

GREED

Greed is the accumulative desire which permeates

mind to the exclusion of reason. It drives man on to the commitment of nefarious acts which further the inherent longing. And to what end?

A lifetime perhaps is spent in amassing that which is discarded as waste when transition takes place and soul ventures forth stripped of all but that which it has built of lasting value.

Let us analyze the accumulative instinct. Soul centers its longing on an objective point which embraces certain paraphernalia and it concentrates upon the accumulation of the same to the exclusion of all else. What is the active element of greed? Lust provides the incentive. And underhanded and devious are the methods employed to accomplish the desire. Lies are often resorted to and extortion practiced. For no mitigating circumstances tend to mellow this form of retrogressive instinct. Judas it was who betrayed the Christ and many Judases there are in the world today who have bartered their birthright in a greater or lesser degree to no purpose.

What is the ultimate reaction of soul when satiation has taken place? It must, through the rehabilitative process, build anew that which it has torn down and it must learn through adversity a true valuation of objective readjustment. And perhaps an interminable length of time paves the way to a broader understanding.

To base the value of an individual on his pecuniary advantage is to betray a gross error of judgment. For, in the final accounting the material treasure is as the chaff discarded after the harvest is over and only the grain remains as a mute testimony to Nature's decree.

It is to Nature man turns for his great lesson in valuation. He sees the seasons succeed each other, each

bringing in its wake a fruition of life, followed by slow and gradual decay. And when winter follows autumn, and the mighty oak is stripped of all but its vital part, it withstands the vicissitudes of strain and strife, to emerge in the rebirth of another spring with increased vigor and with a greater wealth of foliage to attest to its growth. Does this not teach a lesson? It carries with it through the winter of its transitional stage but the semblance of its being, to emerge once again outwardly adorned with new life.

To accept transition as but an advancement to a greater growth, to a higher consciousness, as a logical step in evolution, is to look forward to a new era not with instinctive dread but with a faith which eliminates sorrow over the separation life imposes from time to time—just a brief separation, with the loved ones gone on in advance, perhaps to prepare the way.

THE MIND WHICH DOUBTS

What is doubt, which so colors a man's judgment to the exclusion of faith?

Doubt is the backbone of fear. And fear is the antithesis of faith. Therefore, faith inspires confidence. Whereas its antithesis, fear, destroys belief.

Now the analytical one queries: what determines the condition of mind which inspires either of these two attributes? And I reply: unquestionably, evolution. To evolve is to progress into a more perfected state of being. The mind broadens and widens its scope of vision. Thought functions with greater activity.

Reason determines that which impels action and denotes a soul growth whose stability is pronounced and which of necessity governs thought. For in thought

do we find the outward expression of soul, dominated by the divine fire within. As one existence succeeds another; as Time, impelled by destiny, or in other words, motivated by the Karmic Law, forces upon the individual the growth which his experience provides; we note a marked difference in the soul substance. Its ethereality is more pronounced. Its delicate contour is more clearly defined. A greater luminosity is evidenced and the spark within, which may be compared to the wick of the candle, burns with a more even flame. It flickers not with each passing emotion. For soul has attained a stability, a tranquil condition which is the essence of peace. The fret of material care has no deep effect, as its growth has reached the stage where the divine spark dominates thought and all else is subservient thereto.

Within fear lies the bugbear of progress and it must be eradicated. It is as a canker on the consciousness and if not curbed will gradually enlarge, covering a wide area. I refer to that fear which dreads the change we term transition (the layman calls this death), the fear which repels contact with the physical garment which gives to soul the opportunity of progression and from which the soul has been withdrawn, that it may soar aloft to a greater and wider scope of activity. This denotes a cowardice of thought, a reluctance of soul to face the scourging which conscience will provide when this transition takes place and comprehension dawns of error.

Other and lesser fears there are, of a more or less fanciful nature, which often are the subconscious suggestion of a shock encountered in a previous existence. And, while this constitutes a minor deficiency of will-power to control thought, yet it has no direct effect on

the soul growth. The lay-mind may here differ with me. But I am defining that which has a definite and pronounced effect on the soul growth. And a lesser fear complex is more often that which concerns only a degree of physical well-being and in no way involves the condition of soul. Efforts at eradication should be made by calling upon the will-power to exercise a greater control of thought.

Fear then is that which inspires doubt. And doubt implies the lack of faith. To eradicate this vital weakness is to build the morale to the required state of strength.

INSTINCTIVE FAITH

Faith is that condition of soul where it accepts unquestioningly the ordinance of Divine Will. It questions not, for it recognizes the finality with which the Karmic Law provides the incentive for progress and it knows for a certainty that each fresh experience but paves the way to a greater stimulus of thought.

Experience is a harsh task-master and often bruises the soul. But this is only when resistance is offered to the Karmic Law and defeat follows the effort at rebellion.

To accept that which is given, eliminating doubt as to its purpose, knowing for a certainty that the Great Intelligence understands the depth of every human need, is to have solved the mystery of creation. For the purpose of life on a physical plane is to prepare soul for its eventual transition to an immortal existence.

Many an Immortal attempts in the limited vocabulary of thought to describe the existence which emancipation gives. But of such superlative beauty are the various planes of creative thought with which the Im-

mortal familiarizes himself during his progress to the celestial realm (which is the ultimate goal of every free soul) and so ethereal the substance of which thought forms the existence thereon, that the possibility of description beggars his resources. This is the reason various accounts of the Immortal Realm filter through, each interpretation being dependent on the consciousness of the soul who bestows this knowledge.

He who speaks through the channel of thought-transmission has been given the rare privilege of delineating the various planes of creative thought in a previous manuscript, under the caption of *Spirituality Defined*. But inadequate are the words with which to describe the ethereal and spiritual beauty which permeates this state of consciousness.

To enter the Celestial Realm is the privilege of each free soul at some time during his growth. This is for the purpose of giving a greater incentive for growth, of instilling a deeper longing to attain the ultimate. Those who function therein have forever renounced all ties which bind the soul. They have progressed to the superlative heights of the Christ-consciousness, through which the spirit of universal love dominates thought. The individual love-tie is discarded and the oneness with Infinite Mind is apparent.

Many function within the Supernal Realm for indeterminate eras without accomplishing the supreme state of spirituality. For the longing to retain the companionate union with a loved one supersedes the desire for a renunciation of all ties, when soul becomes an impersonal spark of the Infinite, evolving back into the original state of being, plus the ability for a greater functioning power.

Evolution and involution provide the diametric purpose of the soul's Karmic journey.

EVOLUTION VERSUS INVOLUTION

By evolution does the soul pass through the inner portals of the conceptive realm into the world of matter, therein to function for alternative periods of activity, interchanging consecutively activity for inactivity upon a plane of reconstructive thought, the time thereon to be spent in reviewing the fruits of the preceding existence as a whole, concentrating the longing on the desire to rebuild, to reinforce each weakened link within the Karmic chain which soul has laboriously built within these consecutive periods of experience.

Therefore, in evolution does the soul strive, through the instinctive desire, for additional experience to promote the activity which stimulates its growth.

A misconception exists in the minds of many students regarding the semi-synonymous terms. One is that which designates the outward progress, the other that which denotes the return to pure spirit. For instance: Spirit, which is the divine spark of the Great Intelligence, is enwrapt within the substance known as soul, which is a nebulous fabric resembling a gauzy vapor, invisible to the physical vision but a distinct reality to the more spiritual interpretation of that which constitutes vision, but which in reality is a superlative perception which penetrates all matter, digesting mentally each intricate part thereof. Far more potent and enlightening is that which for convenience we will term the inner vision. For it reveals all, as an x-ray of tremendous magnitude and power.

I am now speaking of the Immortal who has at-

tained that innate purity through traversing the various planes of creative thought, to develop the same; the Immortal who functions as pure Spirit, with the dross extracted.

To return to our context: Spirit, then encased within soul, starts forth on its migratory existence through the means of gravitation, impelled by the cosmic force on its predestined path. It evolves from the mass-consciousness into the state of individual thought and from there, through various existences, thought gradually flames into a greater power, finally embracing the consciousness of a divine Creator. Gathering momentum with each ensuing existence, comprehension dawns of life's purpose. It is then involution is evidenced. For, soul having through comprehension renounced that which deters progress, it must of necessity gravitate into the spiritual essence which its innate purity inspires.

It has traversed the orbit of experience and it has extracted the materialistic desire, centering rather on the spiritual attainment.

What then is gained through this lengthy and intricate process of evolution? That which the Spirit motivates has become a second god in the making, an infinitesimal spark of the mighty whole, but with the innate power to impel thought on to the completion of a plan so stupendous that Infinite Mind alone knows the possibilities thereof. Who can say what involution portends? He alone knows. And He divulges to none the ultimate.

CELESTIAL ACCORD

Within the Celestial Realm, where function those Immortals whose innate purity is of a superlative de-

gree, whose spirituality separates them from the soul of lesser attainment, are many who have traversed the evolutionary path with but one desire manifest: the longing to serve humanity.

After freedom, or if you prefer, emancipation was attained, through choice they have reincarnated from time to time for the purpose of revealing to man that through which will he be given a greater incentive for growth. When a Christ, a Buddha or a Mohammed returns to earth, a living example of a super-human intelligence, man must necessarily pause to reflect on the attributes delineated therein. His soul must involuntarily pay homage to this rare example of fortitude. And an instinctive desire to emulate this same principle is given birth. Therefore, many a great Master has reincarnated that to man might be given a greater impetus for spiritual growth.

In the world today, side by side with this restless, surging mass of humanity, walk these Master-minds, those who have joined forces with the White Brotherhood, descending from their high estate that by a combined and united effort man may be induced to lift his thought to a higher level.

During the present era numberless souls will be called upon to pass the crucial test for the emancipation from the necessity of an additional existence. And, because of the general state of unpreparedness, the Immortal Throng today function through the intermediary process of thought-transmission. This concentrated effort was determined upon a century ago, when the cosmic mirror revealed to the Immortal Throng the chaos which was to occur.

Many there are whose pronounced humility sets them apart from the throng. Ponder well before to the

seeker of alms you deny the sustenance he craves. For it was thus the Christ made his appearance on the physical plane, and to deny him is to refute that for which he came.

Material mind finds the foregoing difficult to assimilate. Perhaps the difficulty lies within the retrogression which dims his real vision to the current need. Or, perhaps it is the adolescent period when soul accepts only that which its understanding permits. But whatever the cause, within the ensuing years will the evidence herein offered be proven indisputable.

To the Immortal who thus renounces for the time being that which is his divine privilege is an additional growth apparent. For it is the divine spirit of self-sacrifice, illumined by an all-embracing love for humanity, which prompts him, and he knows no weariness of spirit. He looks through and beyond this chaotic stage of progress and sees the ultimate. But in this crisis must he serve to abort that which will prolong the ultimate attainment and which will provide humanity at large with an era of retrogression paralleled only by that of Louis the Fourteenth and of Henry the Eighth, whose profligacy history records.

Analyze the current trend of thought, the literature of the time, with its perverted sex appeal, the drama, the cinema production, the current magazine, art in its various forms, music centering on the jazz, which is a debauching of the cultivated taste. In all is the sex appeal apparent, the undertone which permeates the thought of the mass.

To what does it tend? To a general weakening of the national morale. Turn the microscope of thought within the political field, within the massed wealth which indicates the monopoly of power, within the

general unrest of the world at large, To combat this thought transgression, which emanates from the astral or intermediate realm, is the concentrated effort of the Immortal Throng, who labor thus in the service of humanity.

RELATIVITY

What is it that gravitates without volition, impelled by the cosmic force which animates all life?

We may well say that all matter is that for which the cosmic force provides momentum. The planetary system orbits on through space, its momentum tempered by the gravitation thereof. And the nucleus of all effort is within the creative element of Infinite Mind.

To relativity does the scientist relegate this phase of Nature. But let us dissect the word *relativity* with the keen blade of enlightenment.

The science of gravitation, then, is that which embodies the cosmic force, more commonly called the cosmic ray. And the force which provides momentum for all that lies within the confines of space is relative to what? To Infinite Mind who provides the incentive therefor.

The mind of man finds it difficult to grasp the essential facts. For, within the power to grasp, to direct, to analyze, lies the ability to comprehend. Einstein it is who defines relativity as based on the principle that all motion is relative, regarding space-time as a fourth dimension. But while this is true, yet does it not conflict with certain preconceived ideas of other scientists of renown?

The fourth dimension undoubtedly provides the basis of the universal mind. For only in measurement is it possible to deduce the geographical principle of

rotation. And the tide is another evidence of a rhythmic beat which corresponds to the fourth dimension. The seasons too preclude the happenstance of their being. And the span allotted man but bears out the correctness of the theory. But in deducing the relative position of thought to the mind does the theory of relativity seem secure. For thought it is which provides the incentive for action. And the voiceless language originates within the sacred presincts of the soul, which knows no preconceived proclivity to time.

To refute the theory of relativity is to deduct from the sum-total of life its contributing cause.

Within the Immortal Realm time ceases to be. For the Immortal functions in the joy of eternal being. He is cognizant of the ebb and flow of the rhythm of Eternity, for it is thus his creative impulse flames into renewed being and it is also thus it is lulled into an acquiescent repose, that thought may in meditation provide the nucleus for a new theme of surpassing beauty.

To function thus is to live within the law of harmony, which is the vibration of love emanating from the plane of super-dimension. For so we may term that of which Infinite Mind is the dominating factor.

If the sun, which is the sum-total of the planetary system, through its magnetic power of gravitation unites one to another the lesser orbs, of which the moon is the mother-principle, does it not perforce exercise the same power of drawing to the Supreme Intelligence the soul of each human functioning upon a physical plane? The cosmic force is the supreme element, issuing from the realm where functions the Great Wisdom which provides all impetus for life. It, by the force of magnetic cohesion, binds together

all matter which lies within space, each particle vibrating to the essence thereof.

Just as the planetary system orbits on the axis of divine ordination so does the human traverse the plane of diversified experience which life provides. The vegetative manifestation of Nature responds to this great and animating force. And thought, which is the elixir of soul, finds its being within that which encases Spirit.

Relative to Infinite Mind is all: spiritual, mental and material; all propelled with the finality of Time who is the autocrat of space.

THE SCIENCE OF THOUGHT

Within the consciousness, which is the store-house of knowledge, does the mind embed all that it registers, that which tends to enrich the soul's supply and which experience demands; or, that which tends to deplete the treasury of thought. For so we may liken the consciousness.

We may, through concentrative effort of thought-control, build with the skill the Master Mind provides a temple of superlative beauty. It is thus we enrich the soul with that which man knows as intellect.

Intellect then is that which the soul builds through the process of thought, in co-operation with the mind giving expression through the physical organ known as the brain.

To enlarge still farther upon this process must we turn to the nerve-centers which supply the brain with the initiative power for action. And wherein does the solar plexus concern the building of the Temple of Thought? Of vague and indefinite knowledge is this organ to the scientific mind. But if this selfsame mind were gifted with the inner perceptive power through

which the Immortal operates he would by the microscope of Divine Will glimpse the cosmic force enter the physical body at this point, thus to supply the magnetic current necessary for the sustaining of life. This same force which animates all space supplies the incentive for being.

To scoff and to deride a thing does not tend to deplete its authenticity. And ever and anon, the mind refutes today as absurd that which it accepts on the morrow as reality.

To attribute to the solar plexus that which conflicts with the foregoing statement is to underestimate the cause for which it functions. To massage this nerve-center is to feel a response that perhaps is not encountered in any other part of the body, for it is the very nucleus of the intricate nervous system. And, in close relationship to the heart, it thus tends to regulate its beat.

Many scientists attribute to the nerve-centers of the brain the power of thought to function. But they neglect to trace farther back its inception. Could the physical eye vision the birth of each thought within soul, scrutinizing with the eye of understanding its transmission within mind, there to be registered indelibly upon the consciousness at the exact moment it finds expression in speech, it would marvel at this intricate process. What then of thought which functions without audible expression? — you ask. This too registers through the same process.

To safeguard the mind, permitting but that which enriches to find expression therein, is to build that which will endure throughout Eternity.

INSPIRATION

This is a vague term to the mass, who attribute not to the supernal realm the source of its birth. Ever and anon one who before had never been recognized as having literary ability bursts forth into flowers of thought, which puzzle and confuse those in direct contact with this mind. To term it an inspirational flow conveys no real knowledge. For this term is vaguely used to designate that which charms with its suggestion of spirituality. But he who transmits thus, in song or written word, is as an instrument upon which the Master Musician plays the chord of harmonic beauty.

It signifies that the soul of the recipient is attuned to the universal chord of harmony and vibrates thereto. This is but another term for inspiration. For through the channel of the mind is the flow released; and were this not already attuned to the Master Mind it could not thus receive. Not for the purpose of enriching the soul of the individual is this given but for the purpose of enriching humanity at large.

When this gift is first bestowed upon the worthy recipient frequent tests are given from time to time in the form of an enforced silence, to note the soul's response to the apparent withdrawal of the gift. If the tranquility is seriously disturbed it indicates soul has not the necessary faith and must undergo a further period of meditative thought, seeking to analyze the reason for the apparent withdrawal of communion. But if this tranquility remains undisturbed the tempo of the soul beats to the chord harmony imposes. Growth take place slowly and naturally as the assimilative power increases and with the passing of time increasing beauty and profundity give mute testimony of the growth within.

Robert Burns, at the age of twenty-five, burst into sudden and tempestuous song, and why? Because the soul awakened and became responsive to Infinite Mind.

Mozart and Wagner both received from the creative realm that which the world still acclaims as the products of a Master-mind. And numberless other instances there are of inspirational art.

Within the old world countless canvases exist as mute tribute of the inspirational power. That of which spirituality is the underlying note bases its inception but on one source — inspiration.

THE GENESIS OF LIFE

Historians have sought in vain to pierce the veil which intervenes between man and the record of the first instance of life. But as impenetrable as the Sphinx does the Akashic Record remain to the material eye.

Within the realm of creative thought soul functions and so has functioned since time immemorial. To doubt this is to doubt the presence of a Supreme Being who dominates the universe. For, whereas the God man worships is that which has existed through all Eternity, and so will continue to function, it is impossible to state when the first evidence of life was evolved.

The Akashic Records are open to those who have earned the right to decipher therefrom its eternal truths. But only an infinitesimal amount is permitted to filter through to the plane of matter. The Bible reveals the millennium prior to the birth of Christ and man accepts this as the era of the inception of life. But within this book of ancient history it is not stated that life on other planets did not exist prior to this. So it stands to reason that the Earth is a comparatively new

progeny of the planetary system. And eons hence doubtless these selfsame records will record the genesis of man relating to the planet Earth as that which superseded the birth of another planetary race, which will evolve when the chrysalis souls now hibernating within the realm of inceptive thought have, through the process of evolution, attained the power of individual thought.

Enlightenment paves the way to a broader vision, to a more comprehensive understanding. It outlines the qualifications necessary for the ultimate perfective state. And if thought be permitted to flow within the channel of a broader vision it will be a source of inspirational beauty. For it is thus, through the channel of transmission into the mind, that the inspirational flow is received.

Many a great intellectual who has bequeathed to the world the rare fruits of his genius received thus, fully conscious of its inception, but from fear of censure or ridicule has refrained from enlightening the world as to its source. This is a debt incurred, which must eventually be paid. For, if the soul denies the benefactor of its bounty it incurs that for which the Law demands payment.

Cause and effect are the factors with which the soul builds and wise is he who assumes no obligation but who pays to the full that which each day brings in the school of experience.

If the Book of Life is balanced at the close of each day the Master Mind places the seal of His approval thereon.

INCIPIENT THOUGHT

Within the chrysalis soul, which seeks dimly for the

power of expression, thought is as an unknown quantity. Desire is manifest in an undeveloped state and incentive urges soul to satisfy its current need. Sustenance is ever provided by Nature for the most lowly of her creatures. And man in his infancy of thought is no exception.

Passing through the elementary stage of progress, we must perforce touch lightly upon the soul's tempestuous passage. For akin to the animal intelligence does thought function when the mass-thought dominates the congregate souls which from time to time commence the eternal pilgrimage, to the completion of the evolutionary course.

When to soul comes the power of individual thought Reason is well-nigh extinct. Slowly and laboriously is it given birth and various planes of thought must be traversed before the mind recognizes this task-master of the school of experience.

Mercifully, the veil of oblivion blurs from the memory that which occurred previous to the birth of Reason. Each ensuing existence is commenced with naught to depress soul with its burden of futile suggestion. It is difficult for the mature mind to accept this evolution of thought as applicable to his own soul. But there is only one method through which each and every individual soul progresses on to the fulfilment of its destiny. And it is through the outlined course.

To reflect on evolution as a whole is to vision it as a marvelously intricate and delicate process. Only a Master Intelligence of supreme power could thus devise a method through which the infinitesimal spark of Divine Mind evolves into the flame of pure Spirit, with the ability to function of its own volition. Much of an erroneous character has been written on this in-

teresting subject. And therefore many a thinker turns voluntarily to a new characterization of the evolution of thought. But within truth lies the fundamental principle of life and within thought does the soul ever express its inner longing. Of this there can be no dispute.

To digest carefully each crumb of truth, assimilating to the full its intrinsic worth, is to construct the foundation of the intellect, which is in reality man's Temple of Thought; storing within its sacred precincts only that which may be designated as treasure and eliminating the waste tends to illumine the mind thus enriched.

Within the probationary period, which may be likened to the incipient growth of the soul, thought trends a devious path of self-gratification, desire designating the extent to which the excess accumulates. What does the soul gain by this procedure? It learns through experience the power of valuation, to differentiate between that which constructs and that which tears down. But why so stringent, so drastic a process? — you inquire. Because evolving through various stages of chrysalis growth the soul has not the momentum to impel its movement. Within that which experience provides, desire supplies incentive; and, incentive combined with initiative, impels action. Through excess is satiation experienced; and through satiation soul casts off the vice with which it has debauched thought, learning through the ensuing pain of self-analysis a new valuation of the senses which supply the urge for the gratification of desire.

Thought trends the evolutionary path, from incipient lethargy to the finished product of intellectual capacity.

Thought may truly be likened to soul's vital essence.

WISDOM

What constitutes wisdom? — the inquisitive mind demands.

Wisdom is the knowledge which soul accumulates through the inner expression of desire. It may take the form of an intensive study of life, seeking with the humane instinct to delve within the seething mass of souls who, in the tenements, are enduring the travail which their stage of progress provides. It may follow the thread of thought back to the biblical age, analyzing with the keen understanding of the earnest seeker of truth the underlying current of thought manifested therein.

Wisdom may sift through the sieve of understanding the accumulative knowledge it has garnered, traversing the various planes of thought which experience provides. But unless understanding illumines for mind the process of thought the individual has gathered, not wisdom which enriches mind, but rather he has stored knowledge, which is as the shadow of wisdom.

Knowledge is that which the student acquires during his collegiate course. But until he has put that knowledge to a practical use in the chaotic maelstrom of life he derives from it no real value. He must then of necessity discard certain theories, to replace them with others of a more practical nature. He must learn to scrutinize with the eye of discernment each standard offered for his delectation. And whether he carries the banner of success or of defeat the lesson he learns is an invaluable one which he could learn in no other way. For this period of his development designates the food his soul needs for assimilation.

Many an intellectual, so-called, meets with a crush-

ing defeat when he turns from the portals of his Alma Mater equipped with the knowledge he deems necessary with which to conquer the world of material aspiration. And this is often a mystery to those who seek to solve the enigma of his failure. But within his thought-structure lies a fundamental weakness. He has laboriously built that which lacks the spiritual foundation. In other words, soul, while it has attained a high intellectual capacity, functions with a hard metallic brilliancy which may be likened to a bell whose tones vibrate with naught which pleases the ear. The full tones of perfect intellectual achievement are marred by the lack of spiritual understanding.

Again, this may be likened to a flower of rare beauty, perfect in its symmetrical development but with naught of fragrance to enhance its loveliness. Would not the rose devoid of fragrance lose a great part of its charm? Thus does the spiritual essence provide that magnetism which lures with its elusive charm.

Turning to history, many a great orator has held his audience spellbound through sheer personal magnetism. Does this not denote a quality so potent in its power that it has the ability to hold the mass-thought enthralled?

So do we differentiate between wisdom and knowledge. One has within it the essence of spiritual enlightenment. The other holds but the deduction of the material mind.

BIRTHRIGHT

The birthright is that which inheritance bestows upon the individual. And herein lies a general misconception. For, while the birthright might be of a material or substantial nature, the mental attributes are

those which the individual builds through a series of previous existences, builds with the aid of experience laboriously and censoriously, tearing down from time to time to rebuild that which is of faulty construction.

To mind must we turn for the sophisticated view of this dilemma presented by the accumulation of thought.

Mind is that which thought, finding birth within the soul, uses as its instrument of expression. And mind it is that is generally designated as an inheritance from the parental root. But inasmuch as soul acquires the organism known as mind at the first association with a physical vehicle, retaining the same from its first existence upon a physical plane until its last (when of necessity the soul has eliminated the dross, once again functioning as pure Spirit) it stands to reason the parental root has no power to bequeath other than a physical attribute.

From a desire to work in harmony has the soul selected the parentage through which to evolve into another existence, when the similarity of mental attributes is pronounced. This subject has been fully entered into in a previous manuscript entitled *Thought: The Universal Language*. But a brief word in passing tends to illumine the subject-matter.

That which is a divine heritage is the infinite spark which animates soul and this alone does soul bring with it from the realm of divine conception. Therefore, when man designates that which is known as his birthright, to turn the analytical microscope of thought within the evolutionary process is to reveal the divine heritage of each and every soul.

Material mind refers to the acquisition of wealth or power as a birthright. The parent may bequeath a sup-

ply of a pecuniary nature. But unless the recipient has earned that which is bequeathed him he has not the power to hold it in his possession. To suffer a loss is to know for a certainty that the individual to whom it occurs has forfeited the right to hold that which is withdrawn. It is not an easy task to accept gracefully the deprivation which at times the Karmic Law imposes. But each and every debt must be paid. And if an indebtedness is incurred within the previous existence its obligation must be met.

Is this not a logical conclusion? Society demands payment of the debt from the moral delinquent. The world of finance demands an adjustment of all pecuniary claims. Man-made law compels the culprit to face the penalty of his transgression. And the Karmic Law exacts payment for the infringement thereof.

Within the Law does the soul traverse the path to its ultimate attainment and the Great Judge it is who imposes the penalty for each offence.

· HYPERBOLE

Hyperbole is the tendency to exaggerate, to give a false valuation to whatever object on which the mind centers as its objective point.

Within modern society this practice is indulged in to a superlative degree. An inflated value designates the numerals in which a man's financial status is outlined. Ofttimes a title purchased from the impoverished holder thereof, who lacks the necessary funds with which to preserve its lustre, is added to the trousseau of the *debutante*, eventually to be discarded within the presincts of the divorce court.

Speech of an exaggerated nature denotes a tendency to prevaricate, to despoil the true status or condition

of a matter. Wherein lies this fundamental weakness? It is the thought-structure which has been too hastily erected, without the aid of Reason; and it has not the stability with which to maintain thought with normalcy. An unfortunate condition this, because only an extensive process of thought-control will tend to correct this elementary weakness. And the will-power must be constantly reinforced with pure intent.

At times a person is encountered whose speech runs the gamut of irrelevancy and the listener is overwhelmed with amazement, striving in vain to anchor the conversation where an even balance may be maintained. Within the mind lies not the power to reason. And irresponsibility is the predominating weakness. To impose confidence in such an individual is a grievous error for it is akin to imparting to the current sheet the secrets of one's *menage* for general distribution.

The Press, with incredible perspicuity thrusts the nose of inquisition within the homes of the socially prominent, extracting therefrom that which through its salacious nature tickles the palate of the one whose predominant characteristic is his curiosity. Animosity whets this to a superlative keenness and jealousy too is an active factor. Ofttimes the yellow sheet blazons to a credulous world that which forever blasts the life of the individual thus captioned. Why is this permitted? — is here asked. Because the individual thus depicted has through more than one existence coddled an inherent weakness, refusing to eliminate it. And, through humiliation and shame will the corrosive element of self-analysis pave the way to a greater effort.

Self-esteem is often punctured by the pin-prick of adversity.

Inscrutable are the means employed. But true as the

magnet to the steel does Infinite Mind draw by imperceptible degrees that of which the birthright is an integral part.

ELEMENTARY LAW

A law is a rule, a regulation, imposed for the purpose of restraint. It compels the individual to give obedience thereto, the penalty of an infraction being punishment through a corrosive measure.

Laws which are man-made often savour of injustice. They are bequeathed by a body of men who, through their claims to affluence, have the power to restrict the liberty of the less favored individual. Within the Volstead Act is an exhibition of an abortive judgment. For, to demand that a nation withhold from that which should be the individual privilege is to thrust upon the thinking mind the desire for rebuttal. To withhold or deny that which proves a temptation is not to strengthen the will-power or to supply the initiative to eradicate a weakness. Rather does it foster the innate desire, tantalizing with the injustice which deprives the individual from consummating that desire.

For this reason the imbibing of liquor is today indulged in to a disastrous degree, ofttimes in a sheer bravado to defeat the law, which in a land whose boast is for liberty of thought and action must of necessity be a denial of its presence therein.

To drink to excess denotes a moral depravity, a weakened morale. Through self-analysis alone will the individual, whose tendency lies in this direction, eliminate the evil, not through having a body (whose real duty lies in curbing the crime which is playing havoc with safety) designate alcoholic beverage as a forbidden product.

To analyze the mass-thought is to detect a serious condition; a bravado, a general disregard of law and order prevails. Crime is mounting day by day, imposing a sense of fear for personal safety, traffic exacting a toll of human cargo in ever-increasing numbers. Vast sums are diverted to the anti-prohibition channel which would tend to curb the sinister menace to public safety.

Laws which are unjust should be repealed through public vote and those which are just and fair should be rigidly enforced. Just where do you draw the line? — is the question here interpolated. And I reply: within the elementary law which Infinite Mind decrees shall govern the life of the individual the conscience is designated as the tribunal before which his soul appears. To make the Golden Rule applicable is to force the mind to react thereto. But in self-restraint, reinforced by that innate self-respect which we know as pride, will the individual alone give subservience to a national body whose laws are worthy of enforcement.

ASTROLOGICAL DEDUCTION

What do the stars portend?

Many an astrologer seeks through mystical interpretation that which throws light on the world of matter. He traces his etiology from the moment of his first appearance upon the physical plane and beneath whatever planet according to its zodiacal significance. Perhaps too much significance is attached to this branch of ancient science. For, regardless of whatever planet was high in the heavens at the exact moment of his mortal appearance, his evolution had already passed through the various existences preceding the present, and his temperamental idiosyncrasies were

those which he himself had made to the extent his will-power has dominated thought, thereby regulating action.

While certain characteristics are in a preponderance during a given era, yet the soul who selects the vehicle which will give the opportunity for a rebirth through its parental conception has already developed the initial powers through which he appears under this certain sign. And many there are whose natures are contrary to that which, say the sign of Scorpio, imposes, even though this sign should according to astrological deduction mould their destiny.

In theosophy the zodiac it is which determines a man's aptness for his chosen vocation. And many other branches of philosophy place great credence therein.

When soul is first given birth within the realm of infinite conception, as has been stated, the latent desire is implanted and through succeeding existences the desire is fanned into a greater longing, with the incentive wherewith to accomplish its fruition. So preordination plays the most important part in the great scheme Infinite Mind propounds.

Astrology is an interesting study, for it reveals the great variety of predatory influences to which the human is subjected. It treats of various planets crossing and intermingling their distinctive powers. And within this vast field of thought a certain amount of knowledge is to be gained. But to attach too great a significance to soul's evolution, basing its predominating characteristics upon the planetary influence to the exclusion of evolution, with its correspondent preordination, is to lose sight of that which individual effort provides in the way of achievement.

A lucrative field is palmistry to the charlatan, who

proffers many a false deduction for the mental digestion of the disgruntled client. And if Time engraves upon the palm the tithe of the years it is but to prove the inability of man to erase the marks therefrom. Each line represents that which experience has brought. And though for many a person the outward life has been apparently carefree, nursed in the lap luxury provides for her pleasure-loving children, yet the palm reveals the inward turmoil of thought, which makes the true psychic gaze in consternation at its tell-tale marks.

To few is given the gift of true prophecy. And trivial in the extreme are the prognostications of the casual exponent of destiny.

The fruit of experience has much to do with the intricate lines embedded deeply within the palm, and the dregs of sorrow have left the indelible imprint thereon. To decipher with the eye of discernment must the eye trace back the thread of continuity to its incipient beginning, weaving the design to its finished state.

THE ANALYSIS OF POWER

Power is that which controls destiny. And destiny is that which impels power.

Somewhat obtuse, this statement, is it not? Let us analyze its elementary significance.

In power does man circumvent the will of other and lesser satellites. He may wield the sceptre with the autocracy of a demon. Or he may, through his humane understanding, use it as a source of benefit. But in whatever channel he diverts it, it has a potential influence that is far-reaching. The autocracy of a German Emperor and likewise of a Russian Czar brought devastation to a nation and left a wide cleft in the heart

of civilization, an effect which is as a bell that echoes endlessly on through space.

So has the late war left an echo of hatred in the universal mind. It seethes with resentment over numerous complications which have arisen therefrom, and who shall say how far-reaching will be the consequence? The banner of peace so loudly proclaimed by the promoters of the far-famed treaty is trailing in the dust, bedraggled and frayed from the numerous attacks of our European neighbors thereon. And the internal unrest seeps through to the border of every country, with its suggestion of impending calamity.

To circumvent this, every thinking individual should send forth his concentrated desire for peace, until by its very intensity it silences the echo of the breath of hate.

To seek refuge in egotistical reminiscences of by-gone days, when the halo of peace crowned the aftermath of every war, is akin to building a domicile on the edge of a volcano, hoping in loving memory to lull to rest its inward fire. Where there is fire there is always danger of a general conflagration. And to lead forth the cow after the barn has burned is as easy as to lull to rest that which has assumed a menacing strength, through being fanned by the breeze of hatred.

Power, if directed within the right channel, breathes of peace. But if used for an ulterior purpose it spells disaster.

CONTROVERSIAL PROBLEMS

Just why a nation should be divided against itself is a problem which defies analysis. Perhaps the general unrest indicates a canker on the soul of civilization.

To designate this sore of ill-repute as greed might tend to allay doubt as to its origin. Greed, then, is that which is demoralizing a great nation. Within power greed fosters the accumulative instinct. It hibernates in the political field and there finds sustenance for increased growth; the desire for the acquisition of greater material treasure; a more elaborate scale of maintenance; more costly appurtenances with which to create envy within the soul of the opposing faction; the table over-laden with an excess supply, while the *menage* requires a small army of servants to serve the members thereof.

Does not this lavish display tend to create discord within the ranks? Supply is unlimited. Infinite Mind so decrees. And adversity is as necessary a condition as the penury of luxury. I speak in the sense that the king of finance is poor indeed in spiritual understanding unless he diverts his surplus wealth in a humanitarian channel. And, a general observation from the plane of universal knowledge, where all is visioned with the discerning power which Infinite Mind provides, for him who through an intensive study thereof would attempt to better world conditions, giving to the mass a truer valuation, a higher standard of thought, presents a problem which must needs be solved. Materialistic desire, dominated by the spirit of greed, must be tempered to normalcy.

To what purpose is this accumulative instinct? It but spells eventual disaster. For transient indeed is the span of years granted in which to bask in the sun of luxury. But correspondingly long is the period when the soul will drink the dregs of disillusionment, when these selfsame treasures must perforce be viewed from the angle of renunciation.

Wealth entails responsibility. It provides the opportunity to build or to tear down the general morale. It is that which a man has earned, else it would not be his. But it is also a test, a weighing on the scales Infinite Mind provides with which to test the soul's mettle. If the dross outweighs the gold another existence will pave the way to a new re-valuation and a reversal of circumstances will tend to make possible the settlement of the debt for which the Karmic Law exacts payment.

To divert the wealth of the nation in a common channel designated by the various trusts, of which perhaps the Standard Oil is the most flagrant example, tends to impoverish the nation. The extremes of wealth and poverty are necessary but not to the point of starvation measured against waste.

Part Three

ILLUMINATION

Illumination is that which bestows upon the individual a clarity of thought, through which is the mystery of creative life revealed.

Part Three

ILLUMINATION

THE PROCESS OF ENLIGHTENMENT

Illumination is the process through which light is thrown within the darkened recess of the mind. It may be termed the x -ray of thought. And it results in enlightenment.

The process is an intricate one and mind must be receptive, must offer no rebuff in the form of reprisal or recrimination; for then doubt acts as a barrier and sets up a wall of resistance.

Within metaphysics the seeker of truth seeks for that which silences doubt, for that with which to give to mind a substantial foundation on which to erect the Temple of Thought. For although, throughout various existences soul has laboriously built that which it deemed essential, yet until the spiritual essence permeates thought the substance is as a mass from which the alloy has not yet been extracted, leaving the pure metal.

Pain is the chemical which Infinite Mind uses for the purifying process and corrosive indeed is the effect on the consciousness when, through the process of self-analysis, it sifts the glowing embers of hope from the ashes of despair.

Many a student intent on the root of the matter deduces his conclusion from the tangible evidence at hand. His mind encompasses but that which thought stamps with the seal of apparent plausibility and it re-

jects all which it is not possible to grasp in tangible form. What does this denote? It illustrates the fact that the individual concerned is in the intermediary stage of development; that though mind has the power to function independently, Reason is still dormant. As a wall does the materialistic urge interfere with expansion of mind, closing its portals to the evidence offered from the inner source.

To thought must we turn as the intermediary element of enlightenment, not thought which flows through the channel of inconsequent trivialities, but thought whose silent flow denotes a force which propels its current through the channel of investigation with an ever-widening vista as it nears the Sea of Wisdom, whose depths have never been gauged as yet by mortal mind.

To him whose soul is responsive Infinite Mind paves the way to a broader understanding. Through self-analysis the predominating weakness is glimpsed and through a comprehensive course of thought-control elimination is accomplished. What then occurs? The mind is as a fertile field and is acquiescent to that which thought imposes upon it in the way of revelation.

Within revelation is true wisdom found. And what is revelation? — you ask.

It is that which is drawn from the fount of wisdom, which is to be found only in the Supernal Realm where the creative impulse provides all that eventually finds fruition upon the plane of matter. The immortal soul who functions therein is animated by the vibration of love which emanates from the Source of all good. And, as his longing soars through the desire

for attainment, the impetus is provided through the innate purity of thought which animates soul.

Let us define the status of the Immortal.

The soul concerned has through the right of divine heritage passed through the evolutionary stage. One existence after another has paved the way to a fruition of life's purpose. And as a flower it has blossomed into its ultimate and perfected beauty. The elementary stage provided the primary development and the adolescent furnished the period of growth. It saw the budding of that which promised the full-blown flower. And the fruition gave to the soul in question its ultimate freedom or emancipation from the bondage of physical existence.

Thus, when again becoming pure Spirit, with all the dross extracted, the creative impulse flames into active being. And soul's ascension to and through the various planes of creation provides the stimulus for renewed activity. All that is given in the form of art, verse, music, mechanical devices of superlative order, all find their birth in thought-form within the creative realm and are transplanted into the mind of a worthy recipient through the process of thought-transmission, with his conscious or unconscious knowledge of the same.

Therefore, inspiration it is which regulates the tempo of each soul. And the flow is determined by the undertone of spirituality which characterizes the quality thereof.

Within the flow of materialistic thought is naught that enriches the mind which it contacts. It beats against the consciousness with a repelling force, hard and resilient; oftentimes speech, face, expression, all blend into that which denotes the status thereof. But

ever has the *spirituelle* beauty of a madonna transposed on canvas, the verse of a Tennyson, the aria of a Liszt, a Grieg, a Wagner, lured the hard and materialistic soul into a semblance of longing to attain the same. What is this which holds the listener entranced, if only for a brief moment, but the silent call of Spirit to the soul? By its insistence it eventually breaks through the barrier and demands recognition.

RELATIVITY OF THOUGHT TO MATTER

Thought is the wedge which mind interposes between soul and its complement-object. It centers its focus upon the root of the subject and with the concentrative power, aided by initiative, impelled by incentive, it penetrates the outer surface and brings to light that which its innate strength permits.

What then is relative to thought? It is to mind we must turn as thought's intermediary exponent.

Mind is to thought as are the strings to the harp. The harp may charm with its pleasing contour. But unless its strings are swept by the fingers of the Master Genius it has not the power to thrill the soul with its harmonious rhapsody. And so may we liken the harp to the outward expression of the human. The exterior may present a pleasing appearance. But unless the soul animates the mind we glimpse not that which lies within.

Has not everyone experienced a feeling of intense disappointment when, from the lips of a rarely beautiful individual, only inane and trivial conversation issued forth?

Again do we turn to mind as that through which thought finds expression. Ever receptive, it is the obedient servant of the inner voice. Following the

thread of thought we seek the place of its birth and it is to soul we turn as its animating genius.

Soul then is relative to thought in that within soul does thought find its incipient birth. And what determines the quality of that which issues forth in the form of speech or written word?

Evolution is that which regulates the quality and the flow of thought. And to evolution is experience the relative power. For within experience does the soul find that through which understanding is born.

Soul then it is which gives birth to thought. And within soul is the spark of spirit, which relative is to soul. For in this infinitesimal spark of the Infinite Mind lies the urge which prompts desire. And through desire must incentive give the urge to initiative.

Going farther back, to what does the spark of spirit owe its being? To but one source, to the Great Intelligence, of which it is an infinitesimal and an integral part. Therefore, to follow the incipient flame through its evolutionary course, noting the relativity it bears to that which furnishes and impels its activity, who can but accept relativity as that through which all life functions? Thought, speech, action, are all relative exponents of soul prompted by Spirit, which relative is to God.

Let us follow the thread of thought from its incipient conception within the chrysalis soul. Through the force of concentration is implanted an innate longing for a vocational order. The dimly burning spark embedded within the inert mass, which characterizes the soul condition in its incipient stage, senses not the impulse provided. For somnolence enwraps it with a dormant state of being. But as soul, through the hibernative process, slowly attains the power of

motivating it stirs and strives to cast from it the enveloping inertia. Through continuous effort it eventually acquires the power of locomotion and comparable to a babe attains that balance which tempers movement with safety. An indeterminable length of time provides this growth, attended by frequent ministrations from those whose joy it is to labor thus in the realm of conceptive thought.

When within this vast laboratory of incipient life the Karmic Law interjects the ultimatum of progress, as an army this new generation commences its first existence in physical form on a planet designated by Infinite Mind, as suitable to the purpose. Thought here is evidenced as a mass, swayed but by the elementary principle of self-defense, with the propagating instinct given full sway to provide the wherewithal for further fruition. Thus each generation finds its start, passing through one existence after another of brief duration, with its intervening span on a plane of semi-somnolence, gathering increased stamina and vigor.

To follow thought through this period is to glean little of value. For extinct is the power of individual thought. And until this is given birth instinct guides that which is the elementary stage of progress. But ever relative to mind is desire. And this alone prompts action.

To delineate the physical organism, through which the elementary progress is achieved, would be to violate that law which Infinite Mind decrees shall veil the early stage of evolution. But crude indeed is its formation.

Is not progress ever the torch which illumines the path to greater achievement?

Within the cells the germ of life fosters the propa-

gation of the coming race. And each new existence provides a habitation of more finished workmanship.

This era of evolution must of necessity be performed under the dominating supervision of an active principle. And to term this the dawn of thought is to designate its true purpose.

HYPOTHESIS OF SUGGESTION

Suggestion is the insidious flattery of thought to Reason. It is as the oil to the wheel of progress and lubricates its facility for motion. It is born of the union of desire and incentive. And it is of incredible strength when nurtured by Reason.

What then is the import of suggestion? It is the impetus of mind and is that through which mind enlarges its scope. It widens the channel of thought and causes thought to overflow the banks conservatism and conventionalism provide.

These two attributes may be termed the twin sisters of doubt. For within conservatism the social aspirant takes refuge, building around the imprisoned soul the barrier to progress. The walls thereof are so strongly enforced with materialism that they are well-nigh impregnable. And he whose soul vibrates to the law of harmony but bruises the sensibilities whenever he has the fortitude to contact the mind so entrenched.

Conservatism is characteristic of the dogma which many creeds support. It is based on the narrow vision of its dominant head and it outlines the path which the seeking soul must traverse in order to reach his journey's end. It is needless to say this path leads through a barren waste. For within the desert of restricted thought the flower of spirituality droops its head and

dies. To conservatism may be ascribed full many a tombstone of blighted hope.

Within the realm of creative thought, which is in reality the source of wisdom, is conservatism and conventionalism unknown. There is a oneness of spirit and affinity of taste which provides the cultural essence of harmonious companionship.

To the social aspirant is progress barred in the true sense. For soul functions within a restricted area, limited by the mind to the materialistic plane. But the Immortal knows no impediment to progress, for his vista embraces his soul's desire, which is illimitable.

In suggestion then do we find that of which thought partakes. And to desire must we turn for further delineation of mind. To counteract desire of a retrogressive order must mind assert dominion over purpose, with all the autocracy of a czar, thrusting upon thought the necessity for obedience. And it is to suggestion that thought turns, seeking co-operation.

Let us follow the influx of thought within the mind of the person of mature years.

The Spirit urges soul to action, and soul responding gives birth to a thought with which to supply mind with activity. Mind seizes upon this thought with the alacrity of obedience and scans its possibilities before co-operating with the brain, which in turn, motivated by the nerve-force, finds expression in thought or action.

An intricate and delicate process, is it not? But within this lies still another of far more serious consideration: the consciousness or subconscious, as the psycho-analyst prefers to term this indestructible portion of the mind, registers with the precision of an inexorable task-master each thought which flickers across

the surface of the mind ; and the scales of reason weigh it and tabulate it constructive or destructive, treasure or waste, according to its intrinsic value.

Within thought-control lies the power to discipline suggestion, compelling obedience to will-power, which builds principle.

THE CONSCIOUSNESS

The psycho-analyst delves within the consciousness or subconscious, as he prefers to term it, with the blade of discernment and brings to light that which at rare intervals proves beneficial to the peace of mind of the individual concerned. It may be of the order of a fear which reacts upon the nerve-centers, causing a disturbance which interferes with physical well-being. It may be of the nature of an inferiority complex and the patient may suffer acutely. Whatever it is that tortures with its semblance of reality, to face this phantom of the mind in the broad light of reason tends to rob it of its power for harm.

Ofttimes a marital disaster is aborted through the services of the psycho-analyst. But unless the complex is one that the mind has acquired in the present existence the skill of the practitioner has not the power to bring to the surface the cause of the unrest. Infinite Mind, with tender concern, draws the veil of oblivion over all that precedes this existence and the wall of resistance deflects the blade of mental inquisition.

In psychology lies a most interesting field of thought and its possibilities are limitless. The soul of the human defies the man of science unless his spiritual vision has been developed to an acceptance of Karmic Law. He only knows soul as a vague and indefinable organism. And he has not the power to differentiate the true

status of mind. For scientific observation has not yet truly located either. Thought animates mind. But thought, while generally accepted, is no more tangible than either mind or soul. To vision either is not possible until transition paves the way to a broader understanding.

Within the Supernal Realm, where function the great Immortal Throng known as the White Brotherhood, whose active head is the Christ, certain regulations exist which defy analysis by the lay-mind. This group comprises those who have passed through and beyond the plane of relative thought. They have traversed the various creative planes and have attained that rare degree of spirituality which designates them as worthy to bequeath the fruits of their creative genius to a worthy disciple upon the physical plane. This entails a corresponding sacrifice. For it means a temporary absence from whatever course of study the Immortal has centered his effort upon and the responsibility he assumes is one of a lasting nature. For the supposition is that this selfsame pupil will continue in that capacity until through transition freedom is attained. And, when the free soul soars aloft to its eternal reward, the apprenticeship continues; for it too must progress through the Creative Realm until it becomes an active Brother in this group who serve humanity.

Thus has each member thereof been made adaptable for its purpose through an adept whose joy it was to further development, instilling within the principles of service and bringing to the surface the latent vocational desire.

Enlightenment is all the word implies. It is the torch Infinite Mind provides to illumine for the true seeker the path to eternal peace.

SUBORDINATION

Disobedience is the refusal to give compliance to natural law. And what are the consequences?

Soul imposes on mind the necessity for additional experience, and experience paves the way to eventual disillusionment, accompanied by the inevitable self-analysis.

Life provides the wherewithal for experience and soul is ever athirst for the same.

To vision the mind during the somnolescence of the night is to marvel at the tenacity with which it clings to activity. This, the man of science terms as dreaming. And whence does the mind resurrect the material with which it weaves the tissue of dreams? From the upper stratum of the consciousness it extracts the fleeting vision which, with kaleidoscopic rapidity, flits before the mental eye. At rare times a brief glimpse is vouchsafed of that which was embedded within the consciousness during a former existence and on the succeeding day memory seeks in thought to establish a contact therewith.

During the nocturnal visitation to the intermediary or astral realm soul encounters many a spectre from the past and a mental recognition takes place. It may be that the one encountered is still undergoing the purging process; that dalliance or procrastination has interfered with entering upon another existence on a physical plane. And the meeting supplies incentive for greater effort.

The Karmic Law permits dalliance up to but a certain point; then the soul indulging therein is compelled through the drastic enforcement of that Law to venture forth once again, in fresh experience to learn

the mandates Infinite Mind imposes to further progress.

Within each individual lies the making of a potential god and no one knows what the ultimate of the Great Plan will be. With one generation succeeding another, with new planetary life in process of formation, man cannot fathom the purpose manifested, which provides new worlds to nurture and hibernate new-born souls. But within the celestial realm is an ever-increasing exodus to that which lies beyond and above. And the unwonted activity manifested by the group who, through their leader have banded together in a renewed effort to awaken the mass-mind, proves that the dawn of a new era is approaching.

Within the cataclysmic condition in the world of matter is a gradual awakening taking place, not within the mass-thought, but among those numberless souls to whom the call is given. From time to time one responds and unites with this immortal band, acting as an instrument through which is illuminative text released. Such a one inscribes these words through the process of thought-transmission and as such is instrumental in releasing to the world at large that which must cause man to reflect. Serving in the spirit of love, without remuneration or pecuniary compensation whatsoever, is this material released.

To acknowledge the call is to facilitate progress. For that which is built (upon the plane of matter) of spiritual import is that which the soul retains as treasure when it soars aloft on its eternal pilgrimage.

INSOMNIA

In insomnia does many a person enter a period of enforced retrospection. It is thus Nature retaliates

when man gives disobedience to her laws. Instead of the inertia of restful sleep she stirs to ever renewed activity the brain, through which the mind demands expression. But this activity answers a twofold purpose — it impels the individual to reflect upon all that torments with its suggestion of futility. And of what value is this? — is here interpolated.

This is in reality Spirit forcing soul to a cognizance of its presence within, stirring the conscience which, in mute reproach, provides the incentive to thought.

Material problems that harass are in reality that which experience provides to temper the momentum of retrogression. Here the layman may differ with me. But that which is of a materialistic nature and which obsesses the mind to the exclusion of all else is of a retrogressive order. All normal growth has within it the spiritual undertone, the consciousness of a divine power which gives to the soul an inner peace, that which makes for harmony. Without this, soul is as a barren waste, with no verdant growth to enrich its surface.

Compare the conversation of a mind whose entire gist is of a commercial order with one in whose conversation lies the richness which the spiritual essence gives; the understanding, the humor, the pathos, all combined, charm with their humane appeal. I repeat, it is to compare the desert waste with the verdant garden. But with irrigation and cultivation each and every mind has within it the possibility of transformation into a garden where bloom rare flowers of thought.

Insomnia has within it the promise of growth. But he who is afflicted thus must take cognizance of its purpose. Thought-control must be practiced diligently. Mind must be trained to obedience. A self-analysis is

instrumental in the rehabilitative process. And relaxation must be induced through a series of callisthenics, producing a physical weariness which counteracts the mental activity.

Many an individual resorts to sedatives to combat and palliate this indisposition. But, while a temporary relief is obtained, the cause still remains.

Neurasthenia provides a problem for the scientific mind. The constant reiteration of soul against the injustice imposed upon it by the enforced retirement from activity tends to irritate. But this illness should be termed, in reality, an indisposition of the soul. For with its burden of insomnia it has been given a forced inactivity that in meditation might it build anew a stronger foundation for thought.

Strange the scientific mind accepts the symptoms as a whole without delving within the consciousness for the real reason therefor! The very fact that in lamentation the soul seeks to detach its burden of thought proves the source to be an inner, rather than an external, condition of mind.

When science accepts the fundamental principles of metaphysical law and deduces its diagnosis with the spiritual interpretation, intermingled with the physical, the remedy applied will be that which eradicates. For it is thus the Great Physician applies the healing balm of divine understanding, which penetrates the root of all infirmity.

THE PROBLEM

Within metaphysical law man delves with the eagerness soul provides. He seeks therein to establish the conviction of continuity of life and he longs to penetrate the veil which separates the world of matter from

the spiritual realm. For so man designates the Immortal Sphere.

Let us analyze the word *Spirit*.

Spirit is the intelligent and immortal part of man, soul. So Webster defines it. But is not this somewhat misleading? Spirit is the spark of Infinite Mind which animates soul and which provides impetus for thought. Soul then is the garment which clothes Spirit. And what of the intermediary or astral counterpart of the physical self?

That which is as a shield between soul and mind has not heretofore been gone into because I desired to fix firmly within the mind of the individual the exact location, functioning power and attributes of soul and mind.

That which is the astral counterpart of the physical organism accompanies soul on its astral pilgrimage. It acts as a buffer between soul and that which it contacts thereon and it gives to soul the ability to transpose thought with greater facility. It is in reality the medium of expression through which soul, the spiritual Self, establishes contact with the mind, which is the necessary accoutrement for thought.

When soul soars aloft to the supernal realm, that which we will term the astral or etheric self accompanies soul only to the portals. For, being that which is subject to disintegration when ultimate freedom is attained, it may not enter the Immortal Realm where functions only that which is pure Spirit, those who have through the completion of their evolutionary course cast aside mind as an unnecessary adjunct to expression, to whom emancipation has given the divine heritage Infinite Mind bestows.

Perhaps, here, it would be advisable to repeat that

which a preceding book manuscript, entitled *Evolution of the Soul*, delineates in its entirety:

Mind and the astral counterpart accompany soul throughout the evolutionary or Karmic course as necessary adjuncts to progress. But when the dross is extracted, through that which experience provides, soul is innately pure, once again a spark of the Infinite, and it functions as such without the aid these supplementary organisms provide. It is the astral apparition which many psychics vision, who state in all sincerity that they vision the spiritual Self. But this selfsame soul or spiritual Self is veiled from the eyes of all but those who have attained the true inner vision which emancipation gives.

The aura outlines the soul and this is glimpsed, with its varying tones of translucent color. But that which encases the divine spark and which is truly called the spiritual Self may not be visioned by one still on the evolutionary path.

That which the astral self experiences in the silence of the night is to provide fresh experience, to pave the way ofttimes for that which is impending. The experience takes place only when soul is in the immediate proximity. For, with soul in the supernal realm, that which animates mind and astral self is withdrawn and they must perforce remain in a state of enforced inactivity until soul returns.

Within Spirit lies the power for the propelling of thought and within thought lies the possibility for locomotion. Therefore, the soul journeys according to the understanding which animates thought. And it soars aloft in the somnolence of sleep to whatever is its own thought-level. No higher may it soar. For, as

water runs not up hill, so does the quality of thought temper its flight.

The astral or intermediary plane provides a wealth of experience. There constant reunions take place. Problems which torment with their suggestion of futility are freely discussed with the object of their concentration and much is accomplished in the way of eradication of erroneous thought. Ofttimes a memory of this reunion remains within the mind of one or both participating therein. But the mind terms it a dream of inconsequential import unless a knowledge of metaphysical law determines a different interpretation of the phenomenon herein outlined.

What then of a nightmare? — a curious one interpolates. That which is thus termed may be a minor infraction of thought, tormenting with its suggestion of reality, due to a deranged digestive condition. Or it may be a brief journey of soul, accompanied by the etheric self, to the plane of reconstructive thought where it was taken to undergo a brief disciplinary treatment.

In thought-form is built that which torments as reality and thus is comprehension ofttimes given of a predominating weakness. Intricate and devious are the inscrutable means Infinite Mind provides for the eradication of error. And without choice must soul adapt itself thereto.

TRANSGRESSION

A transgression is a misdemeanor, a violation of a given principle or law, and for every violation does Karmic Law provide a disciplinary course which eventually paves the way to an understanding of that which occurred.

It is thus progress is furthered. Nothing that experience provides is happenstance. It is that which the individual brings upon himself and is the operation of the law of cause and effect. How could it be otherwise?

Thought is that through which soul finds expression and if it demands of experience a wider field in which to function it must accept the harvest which is the outcome of the seed it sowed within the soil of life. To implant a seed within the ground is to foster further evidence of life. It must of necessity take root and grow and reproduce a multiple evidence of its vital aspect. Thought materializes in the same manner. If implanted within the mind of another, no matter how barren the soil may be and devoid of fertility, it leaves an imprint upon the consciousness. And who knows how deeply embedded it may become or to what proportions it may grow when in retrospection the recipient turns to memory for enlightenment?

Within the ether are a multitude of sounds: voices, melody, static. All are inaudible to the ear of man until, with the aid of an electrical device, he brings them into life and the air is vibrant with sound.

Thought, too, thus accumulates within the confines of space. And could man by a similar device make audible manifestation possible he would be amazed and perhaps perturbed to perceive that with which the world of matter is surrounded.

Materialistic in the extreme, centering on the retrogressive trend, racial hatred evidenced to a superlative degree, — what does this portend unless it is curbed and a higher thought-level attained? Reason tells us excess steam has in it the potential foundation for disaster and an accumulative excess of hatred portends a general combustion unless it be tempered by

tolerance and understanding. Europe provides a problem, with the banner of peace at half-mast and with a general unrest inflaming the mass to thought of an impending war.

Within the astral lies the reason therefor. Directed against the peace the recent war temporarily proclaimed is a mass of revengeful souls, bitterly deploring that which cut short their physical career with alarming suddenness, catapulting them into Eternity with their experience of this existence incomplete, there to await for an indeterminate time the opportunity for a rebirth, with its accompanying existence on a physical plane. Why is this permitted? — the thinker inquires.

Because it is the Karmic Law dealing forth the lesson of retribution. Hatred inspired the late war, with the desire for annihilation of the opposing party. And the Law demands that this very hatred be allowed to burn to a cinder the motive involved, that through the purgatorial depths of satiation the pendulum of each soul sway to that which forms its limiting proportion. Love ever sways the pendulum thus: hatred to love, death to life, impermanence to immortality.

To reflect on the tide is to see that which is the pendulum of Eternity, swayed by the great cosmic force which animates all life.

SPIRITUAL INTERPRETATION

To interpret is to dissect, to analyze a problem, to delve within its substance, seeking in revelation its intrinsic value.

Within metaphysics lies a wealth of beauty. For it deals with the root of Christianity. It delineates the fundamental teachings of the greatest Master of the

ages — the Christ. And it builds the foundation of its law on the inherent principle of tolerance and understanding.

That which forms the basis of all creeds today is the current interpretation of the Christian religion. But dogmatic laws, which man made, have been built around its inherent worth until in some instances it is well-nigh unrecognizable.

Metaphysics gives but the simple and fundamental principle on which it bases its thought: understanding is that which bestows the desire to alleviate a need. It senses that need, be it of whatsoever nature, and extends the helping hand of brotherhood. For so did the Master give to one and all impartially the love which was the keynote of his nature.

Of understanding is tolerance an active part, for it censures not, realizing that within every soul lies the potential qualities of good and evil; that the road to achievement lies for each across the arid waste and through the oasis of peace, that consecutively does he experience both.

The Golden Rule is that with which he adorns his consciousness and he deviates not from this iron-clad law: do unto others as you would that others do unto you. What could be more beautiful than this thought?

The Christ evidenced his true humility of spirit when, in reincarnation, he chose the humble parentage of Mary and Joseph. From his previous high estate, just how high Infinite Mind does not permit mortal mind to know, he descended that to the world of matter might he bequeath a new standard of thought, a universal faith through which might the ultimate be attained.

Metaphysics teaches but this principle, giving to

each the requisite for his soul's growth. If individual worship best fits the soul's need let Nature, which is but the outward expression of Infinite Mind, provide the tabernacle; and the altar of love may be erected at will wherever the longing dictates. Within space will the rhythmic beat of harmony provide the accompaniment to which the soul chants its Ave Maria.

Thus may worship be defined: communion through the attunement of soul to Infinite Mind.

IMMUNITY

Man traverses the path experience provides, committing one after another moral infringement of Karmic Law. He satisfies the urge of desire in a debauch of moral delinquency with no thought of that which he is accumulating as waste material. He journeys on through life with the acquisitive instinct paramount in his thought, amassing more and still more material treasure. He defrauds his neighbor from time to time. For, within the business world that which is gained is frequently built on another's loss. And after a lifetime thus spent what has he that is of lasting value?

The call comes and he journeys forth into the Great Unknown, stripped of that which he has spent a lifetime amassing. But he carries with him that which experience has provided. And if it be of a destructive nature, that which has not enriched the soul, what then becomes of it?

The Karmic Law demands payment of every debt; and is not an infringement of the law of universal brotherhood a debt which has been incurred? To take advantage of another's weakness is to borrow from the chest of retribution.

When soul enters the Portals of Eternity its true

status is delineated by the aura and its buoyancy carries it aloft to the level of its own thought. No intermediary plane may deter progress. For it is thus gravitation is provided by the cosmic force. And as like seeks like so does soul enter the plane to which its understanding admits it. Picture to yourself a person of retrogressive thought confined with a multitude of persons of a like status. Even on the physical plane this would be a dire punishment, for ever does the black sheep seek to enter the fold of his white brothers and to segregate him, figuratively speaking, would be to take from him his only source of revenue.

Thus does segregation take place upon the plane of reconstructive thought and thus does each soul, through a period of self-analysis, sift the accumulative debris within the consciousness, digesting each particle thereof with the aid of conscience, and reconstructing in thought the wherewithal with which (in another existence yet to come) to rebuild that which he has torn down. This is the only Hell man knows: that which his own experience has provided. To face this knowledge must of necessity give food for thought.

To build consecutively from day to day, balancing the Book of Life at the close of each day, constitutes that preparedness which insures a safe journey to the Immortal Realm where, divested of all that hampers progress, soul knows the joy of the creative urge, through which it builds that of which the great poet, Oliver Wendell Holmes, sang:

“Build thee more stately mansions, oh my soul!”

ADOLESCENCE

Adolescence is that period of life when the mind has acquired the power of thought. It may be of a lim-

ited degree, centering mostly on inconsequential trivialities. Reason lies dormant and soul, in a fervor of longing, thrusts upon mind the incentive for fresh experience.

Carefree and irresponsible is this period of development, and dangerous in the extreme. For the sense-center has awakened and temptation lures the youthful spirit, ever alert for excitement. Will-power plays an active part in the building of character and unless parental control is exercised to a superlative degree youth will succumb to temptation. What then happens to the soul?

By thus giving way to temptation the morale is seriously weakened. For the soul has not as yet attained through growth the stability necessary. And at this age rehabilitation is a difficult matter. For this reason the great number of delinquents at the present time attest to the incorrigible influence of that which permeates the current literature. The cinemas, the magazines, all tend to demoralize the youthful aspirant to collegiate honors; and when his Alma Mater sets the stamp of approval on the proverbial sheepskin the proud owner is in reality *blase*. The thrill of adventure has palled. And he who should look out upon the path which leads to success with unsullied mind is in reality hardened. This may seem a harsh and scathing denunciation of the youth of the present era. But who that scans the youthful *visage* with the discerning eye of understanding can fail to see the supreme sophistication which is as a blight on the flower of innocence?

To classify this as the opinion of one of a bygone generation does not tend to rob the statement of its authenticity. For I who speak do so with the universal mind and to me youth of whatsoever age or nation

should represent that which is fresh and unsullied, which is aflame with hope and courage, and which builds its ideals to the heights which the inner longing dictates.

Within the convent walls of France do the younger generation often spend the adolescent period. But this is a sad situation. Restrained to a superlative degree during that period which should be given over to study interspersed with diversion, the youth of this nation lack that which stamps the American child. Too mature perhaps, too sedate, prone to defer to the parental opinion to the point that causes individuality to suffer, later to acquiesce in whatever marital adventure the parent provides, is the youth of France. (And upon the size of the *dot* depends the eligibility of the successive groom or bride, as it may be. Love is not the first consideration.) Is it any wonder that the family life is characterized by infidelity? And that the classics of bygone days are permeated by the same expression of thought?

Italy too provides a problem. Pathetic in the extreme is the child who, from earliest childhood, drudges; adding his mite to the family exchequer. But docile and obedient is the little Italian, submitting to the parental dictum with infinite grace.

To America must the laurel go for freedom. But let not the spirit of irresponsibility banish that which embraces cultural attainment. For culture is that which denotes the true aristocrat, be it of the individual or of the nation.

PUBERTY

Let us define puberty thus:

Puberty is the period of an individual's life when

the procreative process becomes a possibility. This in reality occurs at the age of twelve to fourteen years. And what does it denote to the thinking mind? It reveals the fact that Nature has matured the ovum until it is capable of receiving that which reproduces new life.

Should not the child at this tender age be given conscientiously and thoughtfully the knowledge which will safeguard it against abuse of the power Nature provides? The modern parent may disclaim the necessity for the bestowal of the parental knowledge. But many a life is ruined before it has scarcely begun through the neglect of this duty. Misconception runs riot and often at the adolescent age, when the childish mind is too sensitive and impressionable, an abstract morsel of enlightenment, embracing a coarse conception of the fundamental principle which prompts this change in the physical organism, alienates for all time the love of the child by instilling a contempt for what should in reality be homage to the mother whose own body provided a haven to the soul which, from the Great Unknown, sought a welcome therein.

To understand the philosophy of metaphysics and to draw a vivid picture of the unborn soul, seeking to establish the bond of parenthood that its habitation for the ensuing existence be assured, and to picture this selfsame soul hovering in close proximity to the prospective mother, centering its longing and exerting all the ingenuity it possesses to build that with which to enter upon a new and broader existence — this revelation but draws closer the child in a bond of sympathetic and adoring love to the maternal heart.

Ofttimes the Immortal pauses to gaze in wonderment at this very process and, as the metamorphosis

takes place and the incoming soul achieves its final position, assuming dominion, to glimpse the veil drawn with infinite tenderness over the consciousness, blurring from the soul the memory of the past, that its present effort be not hampered — to vision this is to marvel afresh at the wondrous art of Infinite Mind, whose consummate skill provides the wherewithal for its accomplishment.

Until the curtain of oblivion blots from the mind that which preceded does the embryo seek in the deepest concentration to build the thought-form of that which is to be, centering on either the mental or the physical attainment as his desire prompts. A rarely beautiful face or form is achieved in no other manner. But it must be remembered the soul builds according to its skill and this depends on the perfective state of its art, which has been developed painstakingly and laboriously throughout a series of existences.

To see one whose mental attributes fail to correspond with the physical perfection is indicative of faulty workmanship. It may be likened to a time-piece of rare beauty but whose mechanism fails to register the passing hours in regular sequence. Vanity and pride have been the barrier to progress. And within the existence to come a reversal must take place that a true valuation be gained.

Thus works the Karmic Law. The scales must balance and an even momentum be attained.

MATURITY

In maturity does the soul seek to give expression to the inner yearning. It may center on the achievement of an artistic longing. The creative urge may be manifest in a rare degree and, if the evolutionary progress

of the same soul warrants, the inspirational flow indicates an attunement to the superlative realm; an inner response to the law of harmony, which permeates all life.

Many a mature soul looks back upon the period of adolescence as the most happy and carefree period of his existence. But this should not be. For at the latter period the mind has attained the power to reason, presumably so, and many fields of thought are opened to the exploring longing. The thinker concedes this fact. For he revels in that which extensive research provides. His mind functions with the ease which his understanding gives and limitless possibilities lie before him. The mature mind at times inclines to cynical comment. What does this denote?

It proves that the dregs of disappointment have been too bitter to be drunk with equanimity. The soul still feels the sting of defeat it endured in this existence or in the one preceding this. It may be that upon the reconstructive plane of thought, during the interim between incarnations, soul was not able to fully eradicate the sense of bitterness. And its essence, seeping through the consciousness, still permeates thought. Would not this be impossible? — the curious mind here interpolates. And I reply: that which is necessary in the way of elimination is ever provided, in whatsoever manner seems most adaptable to the soul need. And in disillusionment does soul seek a new revelation of the fundamental principles of life.

Incongruous it is to witness the childish prattle oft-times issuing from the lips of the adult. But this too is that which indicates the adolescent stage of evolution, when thought functions on a basis of irresponsibility and stability is not apparent.

The conversational flow reveals far more than the average individual understands. It reveals the period of evolution to which the speaker belongs. Let not censure color thought, for each soul has at some time in his evolutionary career prattled as the babe, and to censure one's younger brother is to reveal a weakness not yet conquered.

Tolerance is the root of understanding.

INTROSPECTIVE THOUGHT

To turn the blade of inquisition within, dissecting the content of the consciousness, constitutes that which is termed introspection. Self-analysis is another term given to this process. And what is the result?

It is the taking inventory of that which soul has accumulated within its store-house with the aid of experience.

Introspection is of twofold benefit. It restores self-confidence to the individual who, with the aid of thought, scrutinizes that with which he has enriched the soul. And it provides incentive for greater effort.

Within discouragement does the soul assume a torpor and inertia, which impedes effort. And what really is that which we term discouragement? It is a weakening of the morale, a temporary paralysis of will-power, a sense of futility which defeats success. Many a person whose spirit fluctuates, who finds it difficult or impossible to maintain an even balance of thought, has built his foundation upon the sands of deflected purpose. He has not centered his initiative on an objective point but has, through lack of foresight, plunged into whatever scheme allured with its promise of success.

Integrity is that on which character is founded and in the building thereof must the cement of honesty be

employed. Only thus it is possible to construct that which has lasting value.

Many an orthodox Christian defines his religion as that which Christ, the greatest Master of the ages, taught. But was not tolerance the root of the understanding with which the Christ healed? And did he not extend the hand of brotherhood to rich and poor alike? To embrace a creed which has not these underlying principles is to defame that upon which the Christian religion is founded. And what is understanding? It is the power to sense another's need and to alleviate the same. And in tolerance do we find that which censures not but rather, through compassion, seeks to aid him who errs.

Ages past, when civilization functioned on a more crude basis, when the wheels of progress revolved slowly and laboriously, thought embraced a limited field. Of necessity it turned to prophetic statements and in symbolic interpretation of Nature sought to satisfy the inner longing. For this reason certain laws were given through Moses, the great prophet, which a multitude accept today as the authentic interpretation of Infinite Word. But does not the very fact that centuries have passed, bringing with them a new standard of thought, prove that a more liberal translation is necessary? The food which satisfies the babe would not meet the requirement of the adult nor would it provide adequate nourishment. Therefore, that law which was provided for a civilization which was in the infancy of progress must of necessity be transformed into a more substantial form of mental nourishment, in order to meet the current need.

To study the Bible with the microscope of thought turned toward the broader and more spiritual inter-

pretation, substituting the essence of reality for the allegorical background, is to really appreciate the beauty of this great masterpiece. Many modern translations are helpful, though even then Reason must point the finger of enlightenment to the true meaning.

PULCHRITUDE

Pulchritude is the essence of grace, of beauty, of form. It is the inner longing of the soul, seeking expression in an artistic bent. And to what does it lead?

It may follow the artistic trend and may in creative art give forth a masterpiece which thrills humanity with its spirituality. Or it may in song or verse lift the soul to heights when for an infinitesimal second it is attuned to the harmonious chord with which Nature gives evidence of her being.

Harmony is the vibration of love. And beauty must of necessity have been born of an attunement thereto. The soul which thrills not to the glory of the sunset, of the rainbow; who goes forth into God's great stadium of Nature with unseeing eyes; may be likened to a violin whose strings respond not to the master-hand who plays thereon. They may be so taut that a harmonious note is not the response, or they may be so loose that melody is not forthcoming. But let this same instrument be properly adjusted and the most delicate and exquisite melody rewards the great musician for his untiring effort in perfecting the same.

It is thus with soul when evolution is complete. Its lustre is that of the pearl. And the radiant aura reflects those tints which symbolic are of the great aura with which Infinite Mind encircles the horizon, that man may for a brief moment witness the evidence of His incomparable art. To dissect the colors therein will be

to glimpse that which encircles the soul. To think of this great arc as the aura of Infinite Mind is to vision that which is reality. And to think of the cosmic force as the love-vibration which animates all life is to (for a brief moment) sense the magnitude of His being.

Mortal mind has but a faint conception of that which love really is. Love as the Immortal knows it is a selfless love. It gives with no thought of compensation. Humility forms its base and homage is ever offered at the shrine of the Great Intelligence. Subservience to Divine Will is unquestioningly given. But to attain this degree of spirituality must the soul traverse the various planes of experience, absorbing that which stimulates growth and rejecting that which retards progress.

With the torch of faith does Infinite Mind illumine the path to attainment. And whether soul pursues a straight and steady passage, or whether various and devious detours are made, the destination is eventually reached and a safe home-coming assured. Experience then is the near kin to achievement.

PERCEPTIVE ABILITY

To perception do we turn for revelation. For within this inner sense lies the power of discernment. And in discernment is revealed the objective point on which is centered our concentration.

To the layman this conveys no information. For his mind, of materialistic formation, permits not the assimilation of the spiritual enlightenment which perception offers. It is through this faculty that the Immortal deduces his sum-total of life. To a superlative degree is his soul conscious of that which takes place in whatever sphere of activity on which he centers his

concentration. The world of matter is a vast plain and as with a mighty telescope does thought envelop and reveal to his longing that on which he focuses as his objective point. In the vernacular of the Immortal Realm this faculty is termed perception. And that which reveals as in a mighty kaleidoscope is termed the Cosmic Mirror.

All that happens upon the physical plane, more appropriately called the world of matter to distinguish it from the realm of immortal conception, is reflected through space and its astral counterpart is visible to him whose perceptive sense is fully developed.

From the plane of thought designated as the Plane of Universal Knowledge world conditions upon the various planets inhabited by the human race are studied with the humane instinct for alleviation, and when an impending calamity is foretold in prophetic utterance the psychic for a brief moment glimpses in the great mirror that which is to be, thrown there through the power of concentration by which has been built in thought-form the replica of that which is to occur.

Here the sceptic intervenes: by what process of divination has the Immortal cognizance of that which is to happen? And I reply: within the Karmic Law is the sequence of cause and effect. When for an extended period of time retrogression has taken place in an individual or in a mass a condition is built which must of necessity be eradicated. Around the individual thus concerned the law of consequence is forming the inevitable result of his act, and to the one gifted with the power of perception is the deduction possible of the ultimate. He sees as a whole the sum-total of the catastrophe at hand. He may through discernment be cog-

nizant or he may through an actual vision within the Cosmic Mirror view the consequent apparition.

Few upon the physical plane are so gifted, for only one who has attained that freedom of soul which innate purity bestows has developed the gift to a superlative degree. But there doubtless are many who have the power to project thought to the height of the mind's limitation and upon the intermediate or astral plane they contact a mind of like status, whose power of divination is necessarily limited inasmuch as the individual concerned is still undergoing the purging process. But in his desire to contact the plane he recently dwelt upon he gives forth that which to him seems most likely to occur, and if his judgment is unbiased and his thought-stream flowing toward the constructive plane he may give that which seems logical. Dire consequences oftentimes result from these visitations in thought of the intrepid one to the astral plane. Obsessions take place. Hallucinations torture with the semblance of reality. Better far to desist unless thought is capable of being projected beyond the realm of those who must of necessity pursue another existence within the world of matter.

To contact the Immortal Plane let a self-analysis pave the way to a spiritual rebirth; then voice a silent prayer for divine guidance. The call is ever answered and a safe journey assured to the seeker of spiritual enlightenment. It is thus the Immortal serves his younger brother on the evolutionary path.

THE FEAR COMPLEX

Fear is the bugbear of progress. It is the damper which soul places upon thought when dalliance is indulged in. And what is its effect upon the mind?

Sensitive to a superlative degree, mind assumes a tenseness which plays havoc with reason. Thought functions slowly and laboriously. And the nerve-centers thrust an added burden upon the respiratory organs. Even the tempo of the pulse is quickened. This may be of momentary sequence or it may be intermittent, and the condition induced on the slightest provocation.

Cowardice is a near kin to fear and is impelled by the same. Timidity is another attribute of the fear complex. And hesitation marks each effort at progress.

Within the adult this condition is eradicated through a systematic effort at thought-control. But in the adolescent stage the youthful mind through reason is often susceptible to discipline. Many a criminal condemned to death on the gallows through sheer bravado fights off this deadly enemy to reason and marches gamely to the steps, there to collapse when confronted with the noose. Does not this teach a powerful lesson? A soul about to be hurled cataclysmically into Eternity and at the psychological moment in a near-collapse as soul impels thought to the mind, with a suggestion of the dire consequence of that which must inevitably occur when the veil is lifted which screens from conscious thought the sequence of past existences, with the experience just undergone added to the sum-total.

Again, what happens when a tragedy occurs and life is snuffed out as one blows out the flame of the candle? Does soul detach itself from the physical vehicle immediately?

And I reply: as a rule soul soars aloft guided by one who, through gravitation of thought, responded to the urgent need for guidance. This may take place in the

ensuing hour or soul may, as in rare cases, linger interminably near the scene of the tragedy, seeking a means of rehabilitation with the now useless organism. Upon the spiritual development depends the ascent of soul. But it is safe to say that the general rule is for soul to be immediately guided aloft to the plane of thought to which its development relegates it; and oft-times a tragedy followed by the instantaneous severing of the thread of thought (sometimes called the silver cord) through shock leaves soul in a paralyzed or semi-paralyzed state for an indeterminate length of time.

Much discussion has taken place as to whether a loved one assists in the final severance of the soul, with its accompaniment, mind. But this depends solely on the individual, whether the tie with one who has advanced has been sufficiently strong to survive the separation. The tie built on a physical attraction, which draws two persons together, lacks the spiritual element which is indestructible. For love in its real sense is a companionship of soul and thus is eternal. So the individual case must be considered in differentiating between the tie which binds two souls together.

Infinite Mind gives to each and every soul the power to love. And if the love be not of an idolatrous order, but is built on the ideal soul dictates, it will endure through all Eternity.

THE INDISSOLUBLE TIE

Much discussion has occurred regarding the continuity of the marital tie after transition takes place, and soul soars aloft to a higher plane of consciousness.

Let us study the significance of the marital tie. Unquestionably it is magnetism which draws two souls

together. But on what is this mutual attraction based? Is it an appeal to the senses, which embodies the sex urge? If this be the case and the true companionship of soul is lacking the tie is comparable to a fire which flames to a superlative height, then slowly and gradually dies down, flickering to extinction; and often the glowing embers are extinguished, leaving only the ashes of disillusionment.

It is thus a large percentage of marriages are arranged at the present time. With wealth as the lure many a Romeo of a decadent era charms to acquiescence the maiden whose dome of thought is crowned only by a carefully arranged *coiffure*. But that very wealth casts a golden glow over her heart and quickens its beat. Disillusionment follows on the wings of Time and the divorce court eventually reimburses her for her anguished disappointment, with a compensating dole with which to sally forth anew. Many Romeos there are thus courting the Juliet of their dreams.

When the case is reversed and the youthful aspirant gaily treads the rose-strewn path to the hymeneal altar with the hero of her dreams, the future also has a rosy glow. But whether this union is that which a similarity of tastes binds together; whether the physical life is enriched by mutual understanding, with a spiritual undertone to mellow thought; Time will test the mettle of the companionate pair. Ofttimes the progeny bind more closely the marital tie but in this materialistic age the responsibility Nature thrusts upon the parent is as lightly tossed aside as a ball of cotton, when fancy dictates the casting to the discard of the present adjunct to felicity, and another path to conubial bliss is glimpsed before the weeds have grown

over the present one, obliterating the footprints of yesterday.

Reno provides the Mecca for the ultra-smart and it is said a Reno divorce adds to the social lustre of the aspirant, for it denotes a pecuniary status which to the ambitious is highly commendable.

What then when transition takes place and soul reviews this which experience has provided? — you ask.

Soul sifts from the ashes of hope the embers of regret and fans them into a blaze with which to sear the consciousness of that which must of necessity be eradicated. In thoughtful self-analysis soul ponders over that which experience has taught.

The marital tie should not endure when that which prompts it (let us assume every individual believes this to be love) has become extinct. Marriage is a man-made law necessary for the protection of society. But that which Infinite Mind demands in the final analysis is that the underlying motive be scanned with the discerning eye of conscience.

Conscience is the censor of the soul.

WHAT CONSTITUTES LOVE

Love may be likened to a similarity of tastes, a oneness of thought which flows through the channel of mutual understanding. It may be a combined longing for progress, perhaps only dimly sensed by the companionate pair. It may center on a mutual taste for art, for music or for literature. Even in diversion or in study may the trend of thought flow through a harmonious channel. But the real basis for a companionship of this order is the vibration of the soul each to the other.

This is in reality a kinship, for it signifies that these

two souls received birth within the realm of divine conception simultaneously, that they started on their evolutionary path in unison; and the ultimate will be that these two will commence the involution at one and the same time. One may precede the other by a few brief years. But in each and every existence these two have undoubtedly traversed the same path of experience. The relationship may not have always been that of the present. It may have been a companionate friendship, even a parental obligation, but closely affiliated in an affinity of soul which neither time nor space can sever.

Thus does that which the Immortal recognizes as a true union traverse the path to freedom. The curious one here inquires: has not every soul a companionate affinity? And I answer: not necessarily. Perhaps when the embryo first developed the power of thought the lure of individual progress prevented the soul involved from seeking the affinity for continuous progress. In every flock of sheep is found one seemingly cut off from its fellow companions by an insurmountable barrier. And in the world of matter is often found a recluse or a hermit who seeks in solitude to work out his destiny. One need not feel sadness when reflecting on the lot of the solitary traveler on life's journey. For, when the soul immortal is, the idiosyncrasies of thought which now stamp him as an eccentric will no longer exist and as a free and equal soul will he mingle with his Brotherhood of the Immortal Throng.

What then of the companionate souls? — you inquire. These two so closely bound together will doubtless soar to the eternal reward which Infinite Mind provides when the evolution is complete, and their progress through the various planes will continue with

the same unity of thought. Should the ultimate be attained and the inherent spirituality sufficiently illumined to permit entry to the celestial realm (and eons must elapse before this is possible) then the union is dissolved through mutual consent and each soul becomes selfless. It must be thus for entrance thereto. For the unity which characterizes the celestial realm is the unity with Infinite Mind. As pure Spirit refined to the superlative degree is he who enters therein.

The relationship between father and son, mother and daughter, and so forth, when it is a true kinship of soul is likewise indissoluble. And in the joy of creative thought do these companionate souls progress on. There are no limitations in the supernal realm. Soul may mount higher and higher, drawn by the magnet of Infinite Mind, who exemplifies love.

THE EFFECT OF HATRED

Hatred is the antithesis of love. And what is its effect upon the soul?

Hatred is born of envy and jealousy combined and it seeks in recrimination to injure the object of its concentration. And is this possible? — you inquire. Only in a minor degree, unless some decisive act of reprisal is resorted to. The individual who fosters this inner canker of the soul harms for the most part himself. His venom may depress those on whom he centers it. And it may create a condition which endangers their peace of mind. But the ultimate reaction is on the individual. He consciously builds a thought-form and this enlarges until the consciousness is corroded and sensitive to an acute degree.

Thus, the magnetic current which vitalizes the nerve-centers (I refer to that which enters the physical

organism at the point of the solar plexus and which is designated as the cosmic ray) is the distributing agent and through its activity is this thought-form implanted wherever the tissue is responsive to a disintegration process, with the effect that a cancer eventually assumes growth. The scientific mind may scoff at this statement. But wherein lies the defeat of science to combat this deadly so-called germ disease? Infinite Mind alone has the power to eradicate a soul complex and man is powerless. The α -ray has been used with a moderate degree of success, you say. But is not the α -ray, through its natural development, a progeny of electricity, which in turn is born of the cosmic ray, the parental root, the agency of which man has leashed and terms electricity? Therefore, if the soul is susceptible to divine healing it is Infinite Mind who, through His indicative power, eradicates that which man terms cancer. But of rare instance is a recorded cure. For within the soul thus afflicted lies the cause which produced the effect and only transition will remedy this defect, through the provision of a thoughtful self-analysis of the preceding existence.

At this point the sceptic may designate the case of one apparently immune to hatred, and I reply: what do you scan but the surface of the consciousness? And what do you know of that which lies beneath the surface? Perhaps in the existence now past was this very condition built and through dalliance was it not eradicated.

Of every soul, sometime during his evolutionary progress, has hatred been a part. For only in experience is will-power built, and the stamina would ever be flaccid and weak did not the various emotions, moti-

vated by desire, impel soul ever onward to fresh experience.

If the individual will but remember that experience is indispensable, that in no other way can soul develop strength to resist temptation but by conquering it, that each defeat but leads to a greater effort, it will not be difficult to accept that which the Karmic Law provides. To accept it, with its consequence of self-analysis, now instead of after transition takes place, is to facilitate progress.

THE SOURCE OF THE EMOTIONAL POWER

In the aura is found the sounding-board of thought. And in this selfsame halo do the emotions find impetus for being. Given birth within the soul through the urge of desire, thought communicates to mind the need of expression and according to its intensity does the aura vibrate where soul imposes upon mind the necessity.

Let us enumerate the various emotions with which soul expresses its inner longing or condition. Joy is that which thrills the depth of the soul. It is a condition which indicates an attunement to the law of harmony, which Infinite Mind provides, and it finds in the aura the varying tones which reveal a state of well-being.

Happiness is more fleeting. It is brief and impermanent. For it is born of pleasure. And it is not that which the law of harmony provides. Rather is it imposed by a state of physical well-being.

Bliss is the acme of joy and is to be attained only in moments of exaltation, when soul casts off the fetters which bind and soars aloft to the Source of all good.

Within sorrow, which is the antithesis of joy, does soul traverse the path to disillusionment. And sorrow it is which paves the way to a broader understanding.

For it opens the portals of grief and in tears is the consciousness fertilized that the seeds of understanding may, in growth, lift the soul to a higher consciousness, a greater comprehension of that which Infinite Mind provides to further the growth of soul.

Therefore, grief and sorrow are blessings in disguise. For they lead to peace and tranquility. Sorrow gives to the aura an opaque denseness through which thought functions more slowly, more laboriously.

Anger is a condition in which resentment is fostered and revenge too is an active element. To glimpse the aura of one who gives way to this emotion is to note with dismay a cloudy denseness, which is devoid of the transparent lustre peace produces.

Hatred is an exaggerated form of anger and holds within it possibilities for a physical disability unless it is tempered by compassion.

Pity is an offspring of compassion. And sympathy too is closely allied.

All emotions are the keys upon which the soul plays to express its inner song. They may produce a harmony or the notes may be jangled and discordant. But in the Hymn of Life all notes are necessary. And the one in the elementary course of his development ever learns through experience which chords are of harmonious import. But until the hand becomes accustomed to the manipulation of the instrument harmony of sound cannot be produced.

So soul plays upon the mind, impelled by Spirit, the Hymn of Life.

RHAPSODY

Within every soul lies the possibility of an attunement to the law of harmony and the adjustment is

made through the process of thought-control, super-induced by an extensive self-analysis.

This is not merely the scanning of the surface of the consciousness but rather is it a delving within the inmost depth, dissecting with the blade of understanding each underlying motive for action, revealing the inherent weakness which must be eradicated and reinforcing the stamina which indicates character. Not easy, this process of elimination! But the reward is infinitely greater than the effort in a renewal of self-esteem, in an uprightness of mental poise, in a sympathetic comprehension of that which induces the erratic idiosyncrasies of our fellow associates upon a plane which experience designates as the field of action; the battle-ground of life, it may well be termed. For numerous are the conflicts thereon between soul and that which lures with its promise of ultimate fulfilment.

Desire it is that propels thought to the activity through which it finds expression in experience.

Many a psychologist analyzes soul as a vague and indefinable organism, presumably located somewhere in close proximity to or within the mind. And mind is also classified as an indeterminable adjunct to thought. But both mind and soul, as outlined in a previous book manuscript entitled, *Evolution of the Soul*, are definite and separate organisms, functioning separately, though closely allied by the thread of thought, which originates in soul impelled through the urge of Spirit, passing through the etheric self to mind which finds the brain willing to accede to its demand for expression.

The supreme art of the Creator is here exemplified, one organ working in conjunction with the other, deli-

cate and ethereal beyond belief and yet possessing all the attributes which provide the impetus for thought.

How can man reflect upon that which impels him to action without a desire to penetrate the mystery of this voiceless and speechless mode of communication with other souls? And yet the average individual accepts the plausibility of the mind and soul, and their inaudible expression (thought) as a matter of supreme indifference. Even the varying emotions cause no reflection as to the source of their being. And although transition, so-called because it transposes soul to a higher plane of consciousness, is dreaded and looked upon with abhorrence by the mass, how many pause to ponder on that to which it leads?

Each person expresses the soul's longing according to his understanding but many, through a supreme indifference, refuse to listen to the inner voice pleading for a greater degree of knowledge. The mind's horizon is restricted to that which thought imposes. Therefore, in speech is gauged an individual's mental area.

To listen to the inane expression of one whose mental vision is limited to the superficialities of life is to feel a sense of futility. For it is as impossible to strike the tuning-fork of an intellectual reaction as it is to plumb the ocean's depths in a mere bathing suit.

Mind reflects the status of the soul's growth. So judge not harshly the individual in the infancy of thought. Every flower that ever bloomed into perfective beauty first found its incipient life within the seed. So is adolescence the seed of maturity.

SUPERFICIALITY

Upon the surface of life float innumerable souls whose mental attribute is akin to the infancy of

thought. They are in the elementary stage of progress and mind has as yet acquired no depth. The storehouse of the consciousness has but a scant supply of wisdom and therefore mind must of necessity gather piecemeal from the surface that which it bestows in the way of conversational output. This may be termed as superficial. And he whose soul draws from the intellect which he has built through prolonged effort and extensive research, when contacting such a mind finds little with which to satisfy his need for companionship.

Strange to say, it is not a rare occurrence to find such an intellect bound through the marital tie to one of superficial attainment. What is it which draws these two opposites together? — is asked. It is because the older soul feels an instinctive compassion for the weaker mind. And then too, the Karmic Law deems that each may from the other, through experience, derive mental benefit. It may be the one of adolescent growth needs that association which will tend to stabilize thought and perhaps the ego of the intellectual is inflated to a superlative degree, and the constant friction which such a union ordinarily imposes will tend to mellow the egotistical trend of mind. Whatever the consequence, each has learned an invaluable lesson.

Within the Supernal Realm thought functions upon innumerable planes of consciousness. But purity is characteristic of all. For the Immortal must traverse the intermediary or astral plane before his spiritual status indicates that the dross is extracted from soul and he is eligible to the supernal or immortal realm.

Much has been written of the creative instinct and I will cover but briefly this illuminative text. For,

within *Spirituality Defined* has it been fully entered into. But before that Mastership, which permits of the bestowal of the fruits of genius upon a worthy recipient on a physical plane is attained, the Immortal must of necessity have traversed the various planes of creative life, perfecting his talent to the ultimate degree. This automatically makes him a member of that vast Brotherhood whose active head is the Christ and his soul vibrates to the need of humanity. Service is the keynote of his nature. And the deep compassion which permeates his longing permits him to thus serve.

To many the Christ is a figurative deity, seated at the right hand of the Supreme Intelligence man knows as God. But in reality the greatest Master of the ages, by his intense love and divine understanding, is the intermediary through which the human approaches the Infinite Mind. Let prayer be wafted direct to the Supreme Force but let the homage of the soul be given to the one and only Elder Brother. Of noble mien, of infinite tenderness, and with understanding whose depth of compassion is impenetrable, does this Elder Brother of humanity serve through the medium of the White Brotherhood those upon the physical or material plane. Think of him thus, not as an aloof personage or a deity remote from contact, but rather as one whose divine love embraces and contributes to every human need.

THE RELATIVE CONCLUSION

Relative to Infinite Mind is what? The logical answer to this is soul. For it is thus the Great Magnet draws to Him by imperceptible degrees the soul of man.

When the embryo first is given birth within the

realm of infinite conception, through the power of the multiplied energy of the cosmic force it starts forth on its evolutionary course with Eternity as its objective point. Therefore, soul is relative to Infinite Mind through time immemorial. To what does this statement lead?

To the point that in relativity, embracing space-time, lies the true explanation for being. The cosmic ray it is which provides the momentum for all life within the universe. Even as it impels thought through the vitalizing effect upon soul, the planetary system orbits on through space. All astronomical data should be adduced with the cosmic element as the nucleus of its rotating power.

Life within the vegetable kingdom is thus quickened into new being with the re-directed rays, thus intensified and directed within the heart of Nature. And to Nature must we give the homage of the soul. For what is Nature but the outward expression of Infinite Mind? And relative to what is Nature? To the love-vibration which emanates from the Source of all good.

Man may ponder and meditate on the source of life. He may seek within experimental research to recreate life within the laboratory. But does it stand to reason that the Supreme Creator would permit mere man to pattern in laboratorial form, through the agency of mechanical genius, the image of His own likeness? Yet the press but recently recorded such an effort. Does this not savour of sacrilege?

Puny indeed are the efforts to delve within the mystery of creation. Let the seeker of enlightenment turn in reverence to the Source of all wisdom; else he is but throwing the effort involved to the discard as waste material.

When a rare masterpiece, a sculptured figure, a canvas breathing the essence of divinity, a poet's rhapsody revealing the creative impulse, a melody whose strain suggests the immortal theme — when any or all of these appear man may know for a certainty they come from but one source and that is from the realm of inspiration, to live forever in the haunts of civilization.

Reverently should the human approach the shrine Nature provides at which to offer the soul's homage. Go forth at sunset and gaze into the dome of earth's dimension, and let the soul thrill to the master art here displayed. Picture the Immortal Throng whose delight it is to thus produce upon the canvas of the sky a theme of superlative beauty. For thus does Nature reveal the supreme workmanship of the Immortal. In the dawn, in the sunset, in the aura man defines as the rainbow, through the power of concentrative thought massed in unison, does the creative urge impel that which man knows as Nature.

Infinitely beautiful is that with which the human is blest. And he whose soul recognizes this supreme art lives within the law of harmonious conception.

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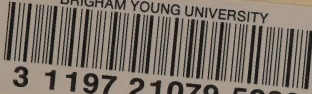
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